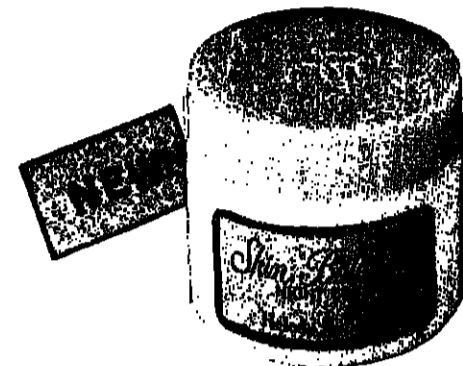




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THE JERUSALEM
POST

MAGAZINE



**Jerusalem:
waiting at the gates**

Friday, October 6, 1972

Happy ending.



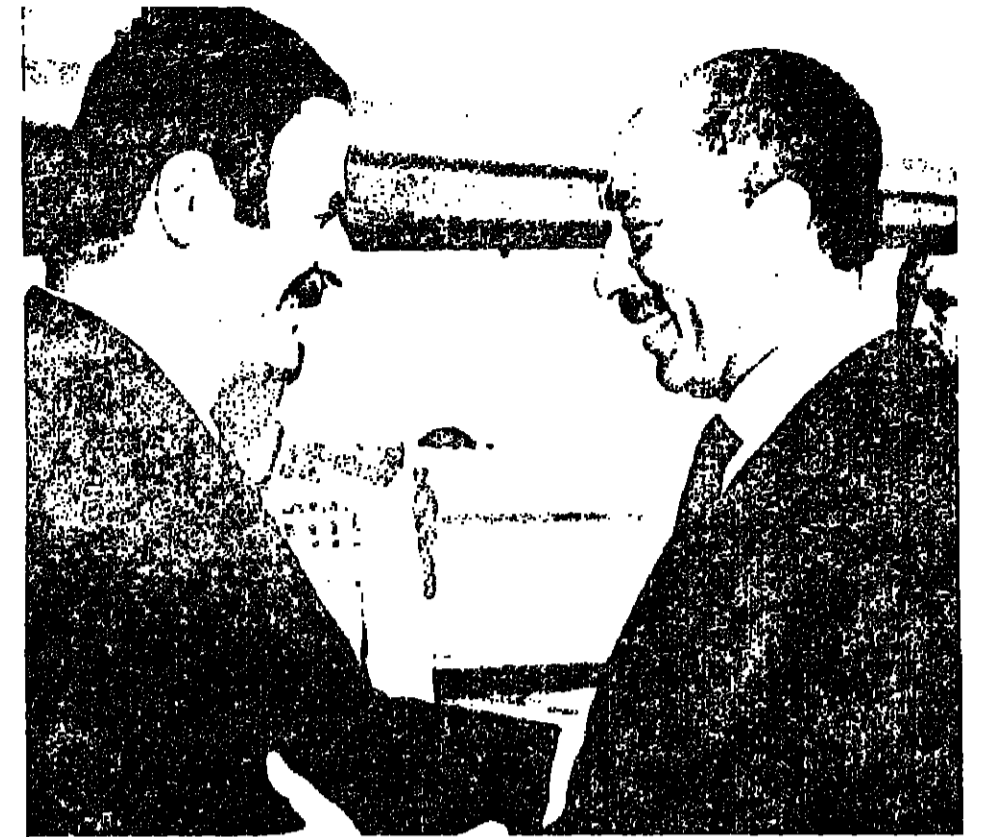
A GREAT BEER IS LIKE
A GREAT FILM.
IT MAKES YOU FEEL GOOD.
EVEN AFTER THE ENDING.

Give a man Goldstar

Softening up Sadat

Following the rift with the Soviet Union three months ago, Egypt is now trying to mend its fences. DANIEL DISHON

writes here of the steps taken by the Russians lately to make Sadat eat humble pie and to convince him of the hazards of trifling with Moscow.



Syria's President Assad, left—reported to be mediating between the Soviet Union and Egypt—is greeted by Sadat in Cairo last weekend. Assad had just been on a secret visit to Moscow.

THREE months almost to the day after his last visit to Moscow, Egypt's Premier, Aziz Sidky, will be back at the Kremlin. The last time, in mid-July, he cut his visit short, and immediately after his return to Cairo, the Soviet-Egyptian crisis broke. Next week he will be off again, trying to mend the fences.

How have those months of having Egypt almost Russian-ized affected President Sadat's position? He himself was — or proclaimed himself — quite happy. "I never felt I was breathing easily until this summer," he said in his speech on September 28, the second anniversary of Nasser's death. Others were more doubtful. The initial elation over Sadat's decision to dismiss the Russians, in a manner that made it seem an act of national liberation, began to wear off. There was a gradual realization that Sadat had given away a trump card which, if played more skillfully, could have won Egypt major concessions from the West. There

was a gradual awakening to the fact that Egypt, having — in the words of Mohammed Hassanein Heykal in "Al-Ahram" — "resumed her freedom of action," had promptly used it to weaken herself. Fuad Matar, Cairo correspondent of the Lebanese "An-Nahar" reported that many Egyptians felt that, in addition to the "no war, no peace" situation with Israel which Sadat's decision was somehow supposed to end, it had saddled them with a "no rift, no understanding" situation *vis-a-vis* Russia.

Nor did the Egyptian news media — all of them official or semi-official — bear out Sadat's personal complacency. They tried to avoid the subject of Soviet-Egyptian relations, and used the opportunities provided by Munich and its aftermath to concentrate on other topics. When they did speak of the Soviet Union, they referred to it rather cautiously as "the friend" using a tone either of aggrieved politeness or of sarcasm which was anything but friendly.

"The friend"

A Radio Cairo commentator, for example, said a few weeks ago that the aid of "the friend" should have been sufficient "at least to place us in an equal position with (Israel) even if he does not give us enough to tip the balance." By failing to do so, "the friend" had in fact imposed an embargo on Egypt similar to that imposed on her by the United States. Thus, the commentator went on, the friend was making Egypt "lag behind" and was therefore helping "to maintain the present unjust situation" — hardly a very friendly thing to do. He concluded: "We have rejected everything which limits our armaments to the extent desired by the enemy (meaning the U.S.) or the friend." — Which is all very well, except that rejecting limitations will not provide Egypt with more arms.

At about the same time, Musa Sabri, of the newspaper "Al-Akbar," wrote of reports that Soviet diplomatic representatives had been instructed to explain that the U.S.S.R. had given Egypt all the arms she needed. Egypt, however, they were to say, did not care to fight but wanted "others to do the fighting for her." It was to be hoped, "Al-Akbar" said

proposally, that no such instructions had in fact been given, since they would present a "distorted view of the true nature of the relations between the two countries, which had successfully overcome many difficulties in Nasser's days as well as in Sadat's."

Fuad Matar told the readers of "An-Nahar" that three currents could now be discerned within the Egyptian leadership. The first held that the decision to dismiss the Soviet advisers had been damaging to Egypt; it had weakened her, regardless of whether she was about to realize the military option or the political one. A political solution, this group argued, would have produced "better results" if arrived at while Soviet-Egyptian relations were still "ideal."

The second group regarded Sadat's decision as "vital" and the manner in which it was carried out as "inevitable," because the U.S.S.R. had refused to show understanding for Egypt's pressing needs. The third group maintained that, recent events notwithstanding, Egypt's interests demand an understanding with the Soviet Union, and therefore advocated the speedy mending of fences. Fuad Matar believed that this third group was now the dominant one.

HE turned out to be right. But fence-mending, is a two-way business. The Russians waited over two months, during which they steadily repaid humiliation by humiliation, before they declared themselves ready to lend a hand. The Russian technique, calculated to demonstrate to Egypt, and to others as well, that it does not pay to annoy the Kremlin, has been fascinating to watch.

At the time of the dismissal of the Soviets, Sadat suggested a "high-level meeting" to review Soviet-Egyptian relations. His proposal was left unanswered. The Soviet story referred to by Musa Sabri that it was Egypt which didn't want to fight, rather than the Soviet Union which was refusing to equip them for fighting — was allowed to sink in. So was the story, apparently being given currency by the Russians, about which other Egyptian journalists complained: that Nasser had known how to get what he needed, while Sadat did not. More tangibly, the Russians

made their exodus an almost complete one — more nearly so than Sadat had intended. And they seem to have taken with them items of equipment which Sadat had confidently expected them to leave behind. This was meant to demonstrate to the Egyptian leadership that the tremendous Soviet-manufactured war machine they had on their hands would gradually but inevitably run to seed for lack of spares and replacements, if they did not start eating humble pie quite soon.

Then the Russians took another step to show the Egyptians how dangerous it is to tangle with the Soviet troika: they started to undercut Egypt's position in the Arab world. The way they chose was to bolster Syria instead.

It is of course perfectly true and has recently been pointed out repeatedly — that the Russians have turned to Syria and Iraq as alternative areas in which to exercise their policy of penetration and military entrenchment in the Middle East. But this has been done in a manner clearly meant to highlight the fact that, in addition to its usefulness to the Russians, it is also punishment for the Egyptians.

Special messenger

A special messenger — a Deputy Foreign Minister — was sent to Damascus to deliver a special message from Brezhnev to Syrian President Assad. (Compare with Sadat's unanswered mail.) Syria was given more weapons, perhaps also new types of weapons. (Compare with "the friend's" embargo.) The weapons were delivered in a conspicuous manner certain to get front-page coverage. "Pravda" actually mentioned arms going to Syria. (Compare with the Soviet standard practice of preserving complete silence on arms deals. People reading no paper other than "Pravda" would not have known that the Egyptian army possessed as much as a pair of nuts and bolts of Soviet manufacture.) At the same time, the Soviet Union seems, for the first time, to have delivered some arms directly to *fedayeen* organizations in Syria — a signal to Egypt that whatever influence she had with the *fedayeen* (as a partial supplier of Soviet arms) could also be easily destroyed.

Eventually, it was Assad who was accorded the privilege of making a secret visit to Moscow (as Sadat had done in 1971) and the role of the Kremlin's trusted friend who would carry Brezhnev's message to Sadat, to whom Brezhnev was still refusing to address himself directly.

In the meantime, even worse had happened: Iraq was brought into the picture, too. Iraq's President Bakr was invited to Moscow. The Soviet press began writing in praise of "the Ba'th regimes in Syria and Iraq," regardless of the fact that the two wings of the Ba'th in power in Damascus and Baghdad respectively are at daggers drawn. This conjured up — as it was meant to — the picture of a Damascus-Baghdad axis, which has been the bugbear of Egyptian inter-Arab policies since World War II. Whenever there was a Syrian-Iraqi rapprochement — whether it took the form of Nuri Said's Fertile Crescent initiatives in the early 'forties, or the pro-Iraqi policies of Sami Hinnawi, Syria's half-forgotten military ruler, in 1949, or when it happened, in 1963 that both Syria and Iraq had Ba'th regimes — Egypt felt that the two northern countries were gangling up to exclude her from the Asian part of the Arab world and deprive her of her role as the leading Arab power.

AN instructive parallel with present developments can be found in the mid-fifties. In 1954, the British lost their foothold on the Suez Canal. The following year, with U.S. encouragement, they sought to compensate themselves for the loss by concentrating on the "northern tier": Pakistan, Iran and Turkey on the one hand, and Iraq, Jordan and Syria on the other. It was this northward shift which produced the Baghdad Pact. From the very first, Nasser fought it with all the means at his disposal. He did so because, having rid Egypt of the British, he wanted them out of the Middle East altogether. But he was motivated just as much by anger at what he interpreted as a British manoeuvre to reduce Egypt to a second place in the Arab world and help Iraq to gain a posi-

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THE COVER picture is by Mike Goldberg

SADAT AND THE SOVIET UNION

(Continued from page three)

tion of hegemony. Nasser's influence, and in particular his ability to appeal directly to the urban masses in the heads of their governments, turned the scales in his favour: Iraq remained the only Arab country to join the Baghdad Pact. (In 1958, when the Iraqi monarchy was overthrown, Iraq denounced the pact which, having lost Baghdad, had to be renamed: it still lingers on under the name of Central Treaty Organization — CENTO — confined to the non-Arab signatories.)

When the Russians lost their foothold in Egypt in 1972, they in turn began to concentrate on two components of the "northern tier": Syria and Iraq. While in 1955 Britain was able to play on the Iraqi regime's fears of Communism,

Russia in 1972 found it easy enough to play on Syria's perennial fear of an Israeli attack. Again, Egypt interpreted the move as calculated to make another capital the linchpin of the Arab world.

But there are no complete analogies in history. Sadat was unable to act openly against the Soviet Union's moves in Syria and Iraq as Nasser had acted against the attempts to make Jordan and Syria join the Baghdad Pact. He seems to have tried quietly to warn Syria off; but for him to launch an open campaign against the Syrian and the Iraqi regimes, enlisting on them to "liberate" their countries from the "new" (i.e. Soviet) imperialism, would have destroyed any prospects of a reconciliation with the Soviet Union. It would have ensured the transformation of his present

military equipment into scrap iron at the fastest conceivable rate.

The inability to go all out against the Russians must have been all the more galling to the Egyptians because they were so clearly aware of just how the Russians were meting out the punishment. Fuad Matar learned from his Egyptian sources that Soviet diplomats were now telling leaders of both the Syrian and the Iraqi Ba'ath parties that "the scope of Egypt's inter-Arab activity has been narrowed" and that the present time "presented the right opportunity for the Ba'ath to realize its historical dream of assuming leadership of the Arab world." If this is indeed the way the Russians were putting things, they are certainly showing more finesse in annoying the Egyptians than they ever did while try-

ing to keep them happy.

Furthermore, Matar was told, the Russians were encouraging the fedayeen organizations to seek the backing of the two Ba'ath regimes. They thus tried to make Syria and Iraq appear as champions of the fedayeen movement and the "Palestinian cause" — the test of true-blue Arab nationalism.

It was this latter development which prompted Sadat to come out with his appeal for a Palestinian government in exile. It was to re-establish himself, rather than the Ba'ath, as the protector of the Palestinian cause. Like so many things Sadat has done in his 25 months as president, the attempt misfired.

The prospects of Sidky's forthcoming Moscow visit are difficult to assess. There may be room for a quid-pro-quo

arrangement, restoring strategic facilities to the Soviet Union and ensuring at least regular supplies of spares and replacements to Egypt. But the situation is so heavily overlaid on both sides, with considerations of prestige, that there can be no telling. The newly appointed Egyptian Foreign Minister, Mohammed Hassan az-Zayyat, has stated: "Relations can return to normal if the Soviets understand our situation." The Soviets seem to think that relations can return to normal if the Egyptians — having had their vulnerabilities exposed — begin to understand their own situation.

Daniel Dishon is Senior Research Associate at Tel Aviv University's Shiloah Centre for Middle Eastern and African Studies and editor of the "Middle East Record."



A time to feed. Later is the giving.

(Rubinger)

Israelis who remember how the late Levi Eshkol denounced the cow as the number one enemy of the Jewish people, and how Moshe Dayan, as Minister of Agriculture, sternly expelled the creatures from the coastal plain to remote outposts, were astonished to learn recently that Israel faces a shortage of milk and milk products.

PHILIP GILLON investigates why the dairies cannot deliver the goods.



A time to get a bit of horse sense.

(UPI)

WOOING THE COW

FOR some people the word "cow" evokes thoughts of cow-bells tinkling in the Swiss valleys, where the charming, great-eyed creatures ruminate gently on the lush, green grass. Others think of Betsy, the cow to whom W.S. Gilbert's apple-cheeked dairymaid, Patience, sings merrily while she milks and dreams of love.

The Israeli cow in a modern dairy is not like these. Here the cow is a sort of factory into which the farmer puts a certain amount of raw materials, the cost of which is carefully worked out in fun, and out of which has to come a profitable flow of the finished product. Heaven help the cow into which the farmer has sunk so many kilograms of valuable land cultivated plus cubic metres of expensive water, concrete (space in the cowshed), man-hours of labour, electricity, and other such inputs, if the quantity of milk does not reach expectations. Your Israeli cow does not wander tinkling over the meadow; instead, she is confined to as small a space as possible. Nor is her udder emptied by the tender hands of Patience; this is done by machines.

Valiant indeed has been the response of the Israeli cow to the challenges of this 20th century way of life. The cows of Kibbutz Merhavia, for instance, recently broke a world record with an average annual yield of 9,800 kg, which is certainly an astonishing amount of milk to come out of any animal. And still it is not enough. One can imagine the Merhavia cows saying peevishly to each other as they stand almost shoulder to shoulder in their stalls: "What more can these mortals want of us?"

The answer is simple — enough milk to feed a booming population hooked on lactic acid. Demand has been rising in recent years by about 8-10 per cent per annum, while supply has increased by only 5 per cent. When there were surpluses, the Government introduced a system of quo-

tas, under which a dairy producing more than its specified quantity of milk incurred dire penalties — in addition to being accused of a lack of patriotism.

From the point of view of the consumer, those were the days. The quotas were abolished a couple of years ago, and dairymen were told that the sky was the limit: they could let the milk flow till the cows came home, and even afterwards since they hardly stirred from their few square metres. Dairymen and cows have done their best, but it is not good enough.

WHY has demand so far outstripped the prognostications of the Ministry of Agriculture's experts, who are rightly considered among the best in the business? How is it that the public learns suddenly that demand has soared beyond calculations? For this, there are several reasons.

The first is *aliya*, and, what is more, an *aliya* of Jews from Eastern Europe and Anglo-Saxon countries, who acquired the habit of drinking milk in infancy. Then there is tourism, breaking records most of the time. Arabs from the West Bank and the Gaza Strip have also suddenly become consumers of our milk products. Israelis must have noticed Arabs when they take time off from building Israel's stately national buildings and housing estates, going into the nearest grocer for milk, lebben, and other such products. The rise in living standards has weighted the food basket in favour of milk. Finally, the Ministry of Health has been engaged for years on an educational campaign to encourage settlers from Oriental lands to drink more milk — and the campaign is succeeding.

So the wheel has come full circle: the cow is once more the Israeli's best friend. The cows have responded to the pleas of producers and drinkers by upping their production by 40m. litres last year. But

this does not close the gap.

There are dairy herds in most kibbutzim, in veteran *moshvei ovedim*, like Be'er Tuvia, Kfar Vitkin and Nahalah, and in *moshvei olim* inhabited by immigrants of the 'fifties. The efficiency and drive of the first two categories of farmers, is beyond doubt, and one solution to the problem appears to be to get them to increase their herds substantially.

Certain difficulties arise. In the first place, there is the time factor. A year may pass between the decision of the general meeting of members on an enlargement of the herd, and the birth of a new milk factory. Then it

takes another two years for the calf to become a full-sized milk-producing cow.

Every additional cow in the dairy herd requires an investment of IL6,000-IL7,000 — and this is a lot of *fun* when farmers are paying bank interest at the rate of at least 18 per cent per annum. The risk might be justified if the prices were right from the producer's point of view. Like most farmers, the dairymen are in favour of fixed prices when supply exceeds demand. When demand soars beyond supply, they do not want subsidies, they merely suggest artlessly that the price should find its own level, according to the classic rules of the

economic market. But the Government cannot agree to this simple request in respect of a basic food or the entire delicate fabric of the cost-of-living package will be ripped apart. In recent months, the price received by the farmer has crept from 51 ag. to 53 ag.; this hardly warrants a massive capital investment.

To offset the meagre rise, farmers try to increase efficiency and reduce costs. One way is to raise the standard even higher by selective breeding. The other is to cut inputs by changing the character of the cow's diet, so as to give her cheaper food which is not produced by farming wide-

(Continued on page 5)



Modern equipment enables a dairy to get the most out of every cow.

THE JERUSALEM POST MAGAZINE

PAGE FIVE



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PAGE FOUR

THE JERUSALEM POST MAGAZINE

FRIDAY, OCTOBER 6, 1972

FRIDAY, OCTOBER 6, 1972

Wooing the Israeli cow

(Continued from page 6)
spread acres under expensive irrigation.
The cow, a ruminant, can eat and apparently enjoy the wildest things, which it turns into a flow of gold, i.e. milk. At one time, large areas and colossal amounts of water were allocated in Israel to provide the cow with cultivated hay for its meals. But now it has become something of a scavenger, devouring orange peel, sugar-beet heads and leaves, cottonseed not used for oil, cotton plants, straw, even processed chicken manure which contains a great deal of protein. Everybody, except perhaps the cows, whose opinions are not canvassed, has been delighted by the success of altering the contents of the animals' food trough.

THE Government could, if it wished, tempt the kibbutzim and veteran moshavim to expand their herds with large low-interest loans. If the authorities were actuated only by economic motives, this is no doubt what they would do. Instead, for sociological, ideological, Zionist, idealistic and party political reasons, the nation is presently going to invest millions in the cowsheds of the *moshvei olim*.
About 70 per cent of the moshavim engaged in dairy farming are immigrants from Oriental countries. Many of them are running their dairies inefficiently, reaching an average of 2,000-3,000 litres a month, compared to the national average of 8,000-7,000 litres.

For this there are various reasons. When the immigrants began farming, the Jewish Agency thought that each settler should have between two and five cows. Later, it was decided that this was not enough for a man to make a living, the figure was raised to ten, then to 15. Now they are talking of 20, or even 30.
Many of these settlers work in the factories of nearby towns, leaving the running of the farm to their wives and children, themselves helping when they return home. It is considered vital, from the national point of view, to keep these settlers anchored to the land rather than have them leave their homes and drift to the cities, or else turn their moshavim into non-agricultural dormitories. The cow has considerable prestige still, despite Beshkol and Dayan, as the symbol of Jewish agricultural life.

Hired labour

Another argument advanced by the idealists in favour of increasing the herds of the *moshvei olim* is that the alternative — the farming of cash crops — will result in great dependence on hired Arab labour from the occupied areas. Minister of Agriculture Haim Gvati pointed out, in a recent television interview, that it would be a catastrophe if moshavim were worked almost exclusively by non-Jewish hands. Dairies are run by a man, his wife, and his children. If he gives up the dairy for seasonal cash crops like cotton, he is virtually compelled to rely on hired labour. And the only hired labour available is Arab.

A scheme to import some German cows for the stables of the *moshvei olim* has already been approved, involving an investment of hundreds of millions of Deutschmarks or dollars will be required. Is it worth so huge an outlay, questionable in economic

terms, for what can be summarized as "Zionist" reasons? Those idealists who believe that it would be a disaster for the people to leave the land, and the powerful political organizations which are influenced by the key position of these settlers from the Orient in Israeli politics, answer unhesitatingly in the affirmative.

It is perhaps surprising that they should still be functioning so inefficiently. One expert told me he believes the trouble lies in the failure to organize the villages properly. Many of them are split by inter-caste clan feuds. The old have not surrendered positions of power to the young, who might be able to make a go of things. Mutual help, strong

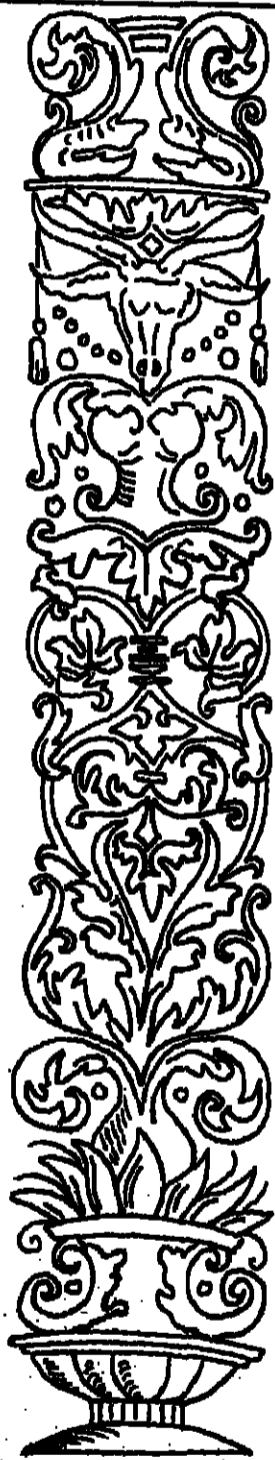
centralization and planned organization of resources, the factors which have made the veteran moshavim so successful, are still alien to these immigrant villages. As long as these social and sociological factors obtain, their cowsheds cannot be made efficient.

Against this background, and on the assumption that Israel, as usual, will allocate only a portion of the money needed to add to the cowsheds of the immigrant *moshvei olim*, another expert suggested that whatever money is available should be concentrated entirely on the most efficient of them. When these are brought up to the standard of the veteran moshavim, attention can be focused on other villages. But, he added

gloomily, he knows this procedure will never be adopted, because of political considerations: if one party's villages get money, the other parties insist on a share of the cake, if one ethnic group gets some the others have to as well. Thus it seems more than possible that whatever investment is made will be frittered away without bringing very tangible results in regard to the milk crisis, whatever the gains at the ballot box.

One disadvantage of feather-bedding the inefficient cows is that they produce milk of a lower quality. Today, the number of dairy units in the United States has been cut to 200,000, as compared with 4.6m. in 1945, and is expected to drop to as low as

70,000 or even 50,000. Yet this small number of producers is providing more milk than 30 years ago — and 80 per cent of it is Grade A. Here in Israel, all milk is merely milk, whether we get it through the machines of a kibbutz super-dairy or the old-fashioned milking methods of an Oriental immigrant. In terms of pure economics, we should clearly emulate the American example. But the complex reasons favouring the *dalies* of the *moshvei olim* are very weighty indeed.
Thus it seems inevitable that we will face a milk shortage in the coming years. One solution is to import milk products again, as we used to in the 'fifties — but the position in Europe has also changed, and it does not have the surpluses it did then. One way and another it seems that patriots, recalling Mate Antolnetto's advice to the peasants, should switch to alcohol.



The Gold and the Crystal Glass cannot equal it; and the Exchange of it shall not be for Jewels of fine Gold.

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THE BEAUTY OF BEIT JALA

The streets are clean and quiet.... nobody tries to sell you anything or to guide you



A stroll past the police station.

BEIT Jala, the small Christian town sprawling over the hills east of Bethlehem, is known to most people as they see it from the Bethlehem-Hebron road. It may or may not have been Giloh, the home town of Ahitophel, the evil counsellor of King David and his son Absalom. No famous battle was fought in its vicinity. Even the Crusaders seem to have overlooked its delightful possibilities. The tourist pressed for time may not think it worth a visit. But anybody with a few hours to spare for a leisurely tour will be well rewarded.

Like other towns of more obvious distinction — Bethlehem itself, Ein Karem, Nazareth, and to a considerable extent, Jerusalem — Beit Jala grew around the Christian religious centres built from the second half of the 19th century onwards. It was then that Maltese workmen were brought in to teach the local "Syrians" the art of masonry and stone-cutting which had been altogether lost in the preceding centuries of decline. The men of Bethlehem and Beit Jala proved especially adept at these crafts.

The graceful towers of the Greek Orthodox churches of St. Mary and St. Nicholas, and

WORDS AND DRAWINGS by GABRIELE ROSENTHAL

the smaller one of the Church of the Pontifical Seminary rise above the rooftops. As the little centre with its tiny bazaar expanded, the streets reached out into the orchards. Among the spacious and dignified compounds of the religious institutions stand some of the old homesteads, like small fortresses of rough-hewn stone. There are also some fine Turkish-style mansions and attractive modern houses. Among the buildings erected in the neighbourhood between the 'nineties and the end of the Turkish administration in World War I, can be discerned a peculiar sort of Arab art nouveau, the European forms embroidered upon with amusing exuberance. A few of those period pieces stand right on the highway, but by far the most fanciful and surprising examples are found in Beit Jala.

The streets here are beautifully clean and quiet. There is no souvenir dealer, no espresso bar, nobody tries to sell you anything or guide you anywhere.

The top of the mountain, Ras Beit Jala, lies more than 800m. above sea level and is easily reached in a short — and in-

expensive — taxi ride from the central square. A fortifiably fortified camp of the Jordanian army, it now houses the Har Giloh Field School of the Society of the Friends of Nature. Trenches still encircle a pine grove which is now a picnic and playground. The watch-dogs in their neat little kennels are obviously trained to bark only at night. And the view, of course is — or was — magnificent. The artfully-terraced slopes are planted with orchards, vineyards, olive groves and vegetable patches, the well-tended abundance contrasting with the wide vista of Judea erosion, the near distance made hideous by the creeping suburbs of Jerusalem. And did they have to make the new quarter of Giloh, just north of Beit Jala, quite so sordid?

And so one makes one's easy downward way (it would be an awful pity to miss it in a car) plucking refreshment from the fig trees at the roadside. Soon one reaches two sleepy but marvelously situated hotels. Unable to resist tea on a terrace, this wanderer was further delighted by being served a pot of real tea — an

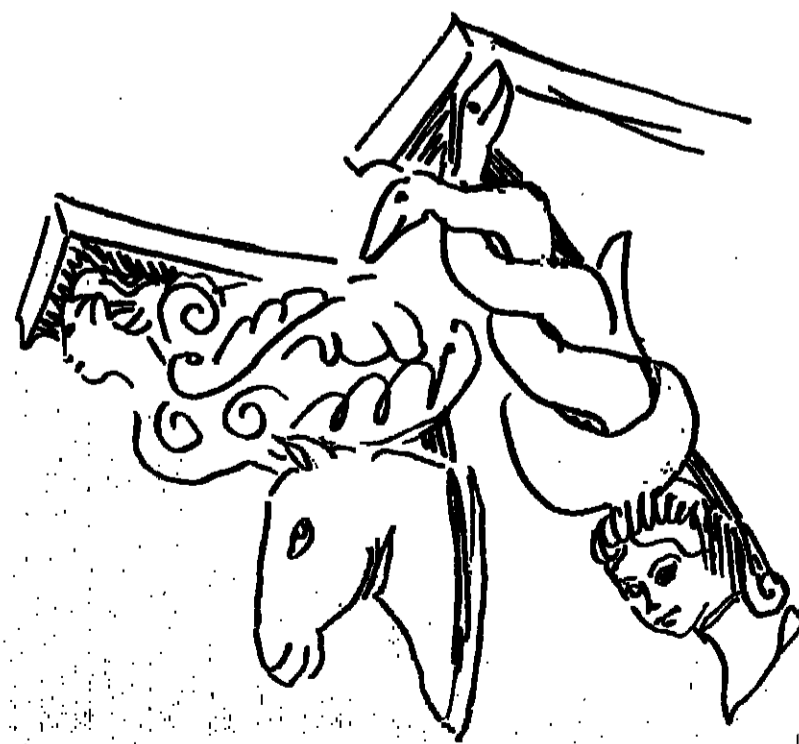
almost extinct treat in even the plushiest of hostilities. Shortly before reaching the more closely built-up part of the town there is a bifurcation, with a road leading to the Salesian Monastery of Cremlan with its famous wine-cellar. Less famous locally, but no less remarkable, is its astonishing theological library. The detour, there and back, would take about an hour of easy walking along a particularly lovely stretch.

WHAT facts and figures anchor this enclave of pastoral peace to a world that here seems so easily forgotten? In his panelled office the Mayor, Mr. Farah al-Araj, extends a gracious welcome and offers to conduct the conversation in any of five languages. Like many of his fellow townsmen, he is widely travelled. He told me how the tradition of travel had developed. "This was a poor village once; it had one outstanding crop though — the matchless Beit Jala apricots. They all had to be picked within a single fortnight in June, and would then be traded for the year's grain supply. Not much

of an economic base — the people were hardly ever out of the clutches of the moneylenders.

"As times changed for the better, the population increased. But the fertile soil was simply not sufficient. Expansion and emigration went hand in hand. Some go abroad for a number of years and then return — I myself worked for six years in South America, mainly in Honduras — but the majority remain overseas. There are about eight thousand people living here — including some fifteen hundred Moslem refugees — as against forty thousand Beit Jalans in South America, two-thirds of them in Chile. But the old lies are not sovered. Thousands come every year to visit what they call their home town, even if they never saw it before. Even third generation young men, who no longer speak Arabic, come here to choose their brides. The South American girls, once used to an easy life, have no taste except for clothes and glitter, and won't exert themselves. Not so our young Beit Jala women, who are used to work, like their mothers."

Emigration became a serious problem during the last (Continued on page 8)



"Art nouveau" — ornamental details in Beit Jala.



An ornate little "plazzo."

The beauty of Beit Jala

(Continued from page 7)
years of the Mandate, said Mr. al-Araj, and the trend continued until two years ago, when the situation was so bad that there was actually a shortage of labour. Now, most of his efforts are directed to obtaining permission for 50 Beit Jala families to present living in Arab countries to return home. This would restore the pre-Six Day War balance. "They are most anxious to come back and give their children the opportunity of a good western education," he says. "This is easy in Beit Jala, where you can start at kindergarten and end up with a degree in theology! There are the Greek Orthodox and the Latin Orthodox parochial

schools, which include secondary grades, the girls' college of the German Deaconess and a Swedish commercial college, not to mention the Government school."
Many men are working in the traditional quarrying, stone-cutting and masonry trades. About 100 small workshops make olive-wood objects. There are four hostelry factories and the Jordan Chemical Laboratory turns out 150 different pharmaceutical products. Some plants work three shifts. With hired labour at its prohibitive current prices, farming is now a secondary occupation. Each family produces its own oil, and the famous apricots are harvested almost exclusively for home consumption. A few

people have started poultry farming.
Of plans for the future, Mr. al-Araj says:
"We are shortly going to raise our municipal rates in order to improve, first of all, street lighting. We also plan to floodlight some of the main buildings. You find the streets clean? Good — but I want them still cleaner! Tourism? That is not for us, but we do plan to open a really nice restaurant."
"The Beit Jala Child Care Centre, run by the local Women's Association, is more the just that, the Mayor tells me.
"There's a family planning and advisory clinic — yes, the Pill and all — and a mother

and baby clinic, both under medical guidance and supervision. They have a kitchen distributing hot free meals to all who need them, and provide small, easy loans, mainly for setting up home industries. They also have a sewing and embroidery centre. Our ladies are very active and go fundraising to the South American communities."

MR. al-Araj delegated a young employee of the municipality to act as a guide to the two Orthodox churches — both fine, lofty buildings with richly carved partitions and bishops' thrones. A curious local tradition places the story of the Biblical judge Gideon, here, obviously

identifying Beit Jala with Ophra. A slab of reddish stone in the Church of the Virgin Mary is venerated as the "stone of the fleece," on which the sheepskin was found on morning soaked with dew while the earth around was dry and, on the following morning, fluffily dry in a dew-soaked field.
The Church of St. Nicholas contains the sepulchral chamber of the miraculous deliverer and patron saint of the community of Beit Jala. The story of his life and miracles is depicted in lively icons throughout the church.
Since just strolling in and around Beit Jala is such a pleasure, it is best not visited on a Sabbath, when the cars whiz through to Har Gihon and the Cremian wine cellars. So play truant if you must — go on a week-day, and, for maximum enjoyment, leave your car at home. The bus to and from the Damascus Gate terminal runs every quarter of an hour or so.



The home, the streets and television may be more influential than the school.

(UPI)

Regardless of what accounts for 'intelligence,' schools cannot do much about it. This view, submitted by a member of the U.S. 'liberal establishment,' educationist Christopher Jencks, hits at many cherished reformist ideals. Jencks argues that poverty cannot be ended by bigger doses of education. SAM LIPSKI reports from Washington.

JOURNEY RESUMED

ONCE again we start our literary meanderings through the world of the flora of the Bible, making our leisurely way through the fields and the forests, the mountains and the plains, the desert and the sown, examining a tree which stands in our path here and a plant there, contemplating the spreading branches or meditating on the rabbinical homilies our ancient sages based on them.
It is a walk punctuated by stages, the stages being the weekly portions into which the Five Books of Moses are divided so that their reading is spread over the year. Sometimes the stage is replete with flora and one has to make a judicious selection from the wealth which presents itself to our eyes; at others, one has to search closely to find some reference. But never does the discerning eye fail to get results and never do we come away empty-handed; and when the annual tour is complete we have gathered a rich harvest.
In the first portion of the Bible, which we read tomorrow, the creation of the world of flora is described on the third day, and the Garden of Eden is revealed, not only with "every tree that is pleasant to the sight and good for food" but also with the tree of the forbidden fruit, and that which is contrasted with the thorns and thistles which grow only outside Paradise. But the only tree which is mentioned by name is the fig, and that only by its leaves, with which Adam and Eve covered their nakedness.
In the second portion, Noah, again a leaf is mentioned, this time that of the olive, which the dove brought back to the Ark. But to it is added the first

Portion of the week:
Gen. 1, 1 — 6, 8.



actual fruit, that of the vine, from whose product Noah became drunk, with disastrous results. The third portion, Lekh Lekha, indirectly introduces the date palm with its mention of Hazzon Tamar ("the place of the pruning of the palms"), which is Bin Gedl. The next portion, Vayera, with its story of Abraham's hospitality to the angels disguised as weary and footsore wayfarers, to whom he gives unleavened bread, brings the first mention of wheat, the staple of life.

We continue to the next portion, Hazei Sarah, with its story of the search for a suitable wife for Isaac by Abraham's faithful servant usually referred to as Eliezer, although the name is never stated. The fodder which is produced for the camels is, as Rashi points out, essentially barley, the second of the staple cereals. Fig, olive, wine, date, wheat and barley. Is it accidental? They are six of the seven agricultural products mentioned in Deut. 8, which the Rabbis call "the glory of the Land of Israel." Only one, the pomegranate, is missing. But the gap can be filled, even if only indirectly. Can we not supply it from the *midgamot* which the servant gave to Bethuel and his mother? For Rashi explains that the word means "the fruits of the Land of Israel." And thus does our fruit basket gradually become filled!

I.L. RABINOWITZ

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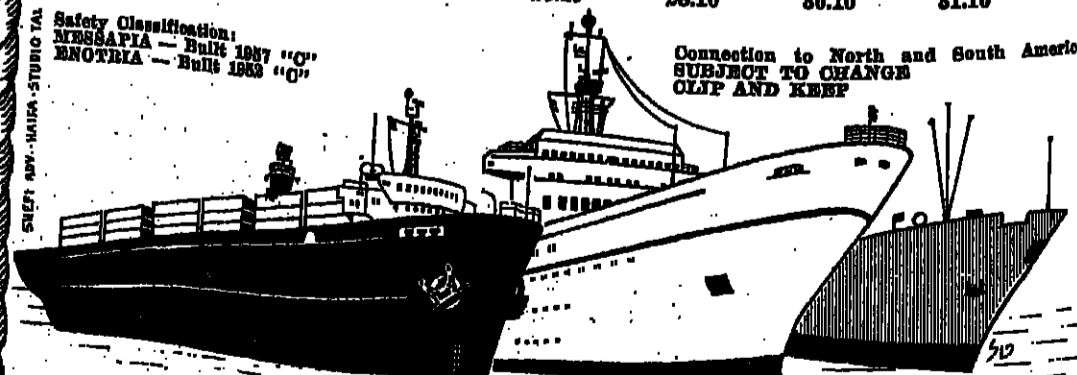
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DEFIANCE	10.10	24.10	25.10	27.10	28.10	31.10	1.11
GREAT REPUBLIC	24.10	7.11	8.11	10.11	12.11	14.11	15.11

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ENOTRIA	31.10	1.11	4.11	6.11	7.11

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THE JERUSALEM POST MAGAZINE

FRIDAY, OCTOBER 6, 1972

The root of inequality

THIS is not the easiest season to try and keep some perspective on the rush of news, real and manufactured, which engulfs the media and the public consciousness in the United States. But while it is probably a minor heresy to suggest it, the most important event in this autumn of campaign halyhoos may well have little to do with the presidential race. Instead, let a vote be cast for the publication of a book "Inequality — A Reassessment of the Effect of Family and Schooling in America" by Christopher Jencks.

After 3 years of study at Harvard, Jencks and his colleagues in the Education Department offer this conclusion about education: "The character of a school's output depends largely on a single input, namely the characteristics of the entering children. Everything else — the school budget, its policies, the characteristics of the teachers — is either secondary or irrelevant."

Personality and luck

Jencks takes his argument further. Not only does the quality of the schools, the amount of money spent on them, and the degree to which they are racially integrated, make little difference to the test scores of pupils in reading and arithmetic. But "intelligence," family background, environment and even academic success play only a marginal role in determining eventual income and occupational prestige. Tentatively, Jencks suggests that such intangibles as personality, luck, determination and courage, play a greater role in "making it."

Jencks' work has already aroused controversy. Although some of the major conclusions are not new, and are in fact based on earlier studies such as the important Coleman Report of 1966, "Inequality" has hit the academic-education complex much harder than any previous efforts. Primarily this is because Jencks' study is not only more comprehensive than most but because its author is a card-carrying liberal in the best of standing. What can be dismissed as reactionary or extreme when propounded by conservative or anarchistic educational thinkers assumes a different quality when it comes from a former editor of the li-

beral "New Republic." The Jencks assault on much conventional wisdom in education is therefore a very serious matter indeed.

For a start Jencks has delivered the final devastating blow to a cherished belief of American liberals and social reformers, which saw its highest fulfilment in the legislation of Lyndon Johnson's "Great Society." That was the belief that the vicious circle where poverty breeds still more poverty could be broken by a large enough dose of schooling: since children born into poor homes do not acquire the skills they need from their parents, they must be taught these skills in school.

The vicious circle

If they attend the same type of schools as middle-class children, if they get compensatory programmes, if their parents get a voice in running these schools, they will acquire the basic skills required to read, write, calculate, and articulate. They will then get good jobs and their children will break out of the vicious circle. The vast educational lobby of teachers, educationalists, and administrators is committed to that article of faith. But is it valid?

Not at all, argues Jencks. First, "poverty is not primarily hereditary." Certainly, children of poor parents have a higher than average chance of ending up poor. "But there is still an enormous amount of economic mobility from one generation to the next." The evidence collected by Jencks shows that many "disadvantaged" parents have some "disadvantaged" children, and vice versa.

Secondly, the main reason some people end up richer than others, says Jencks, is emphatically not due to their superior cognitive skills. Bright children who read well, score high on arithmetic tests, and express themselves well obviously have a better chance to get ahead. But not much.

The effects of these skills as measured by intelligence quotient (I.Q.) tests on economic success are about the same as family background. Jencks even gives a figure for the difference — about \$2,000 a year between two men whose scores differ by 17 I.Q. points,

the typical difference between the scores of individuals chosen at random. "That amount is not completely trivial," Jencks concedes. But the other differences — such as those among high scorers — wipes out the over-riding importance traditionally given by educators to cognitive skills.

Thirdly, Jencks attacks the assumption that educational reforms make any difference to cognitive inequalities. Racial integration, for example, raises the test scores of black pupils by a couple of points, but the gaps between black and white pupils persist.

It is important to note that Jencks goes beyond the heredity vs. environment controversy which has flared up anew in the U.S. recently in the wake of the disputed findings of psychologist Arthur Jensen. While Jencks assigns a weight of about 46 per cent to heredity, and about 35 per cent to home environment, Jensen gives heredity 80 per cent. His argument is more far-reaching: regardless of what accounts for "intelligence" schools cannot do much about it, and in any case it is not an explanation for inequality, poverty, or financial success.

Doesn't last

Why do schools make so little difference? Jencks says flatly that the evidence does not tell us why — only that it is so. But he offers some tentative explanations. The home, the streets, and television, he suggests, may be more influential. Spending more money on buildings, laboratories, and facilities — even re-writing the curriculum — seldom changes the way teachers and students actually treat each other minute by minute. And even when schools do exert an unusual influence on children it just does not last into adult life.

As I was reading Jencks, I could not help wondering what millions of middle-class Americans would say if confronted with his conclusions. So many of them have saved and sacrificed so much from the birth of their children to "send the kids to college." Insurance policies, loans, mortgages, and multiple jobs, all to pay that \$20,000 it costs to send a boy or a girl through four years of a "good

school." No wonder Jencks is already being dismissed as "too extreme."

The implications of Jencks for social and education policy, should his conclusions be accepted, are far-reaching. Clearly, if integrated schools make little difference to the chances of blacks, both blacks and whites — liberals included — will look again at the whole idea of integration. For his part Jencks, a liberal of impeccable credentials, favours integration, but for moral reasons — because it is important "to make people feel they have a stake in the well-being of other races. There is, however, no compelling reason to treat schools differently from other social arrangements, including neighbourhoods."

Claiming too much

As for educational reform, Jencks points out that the "reformers are always getting trapped into claiming too much for what they propose. They may want a particular reform — like open classrooms, or de-segregation, or vouchers — because they think these reforms will make schools more satisfying places to work. Yet they feel obliged to claim these reforms will also reduce the number of nonreaders, increase racial understanding or strengthen family life."

Jencks' warning: "A wise reformer ought to be more modest... but this plea... will fall on deaf ears. We all prefer conducting our moral experiments on other people. None the less, so long as we confine our experiments to children, we will not have much effect on adult life."

Finally, then, what does Jencks offer as a solution to the problem of inequality? In a word, socialism. His argument: you cannot eliminate inequality in the traditional American way by giving everyone "equal opportunity to succeed or fail." Redistribute income, make taxes more progressive, provide more free public services, intervene more directly in the market, restrict the rights of individuals to unlimited private gain, "and establish political control over the economic institutions that shape our society, anything less will end in the same disappointment as the reforms of the 1960s."

FRIDAY, OCTOBER 6, 1972

THE JERUSALEM POST MAGAZINE

PAGE NINE

FOR THE FASHIONABLE MAN,
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Fatah over Lebanon

Like other bands of the self-elected they punish those whom they hope to save, writes DAVID PRYCE-JONES in his book "The Face of Defeat" being published by Weidenfeld and Nicolson today.

"THE people from Fatah will come for you at 1900 hours."

Indifferently the concierge at the hotel desk hands over the message. As he has done so many times before to so many other anticipating journalists these last two years.

In fact the people from Fatah do not come. Since the Jordanian civil war, the fedayeen organizations have become more random about appointments, more conspiratorial, or possibly more on the run. Spokesmen are no longer on call, they are on some secret mission, they are away in Arkoub, they refer to others and provide telephone numbers which do not reply. The lists of useless numbers accumulate, and mornings can be dissipated trying to dial them.

Yet Beirut is the centre in the Middle East for a number of foreign correspondents and the battle for publicity is such that they cannot be entirely dismissed. The little knot of newsmen must have addresses to go to, and more doors to knock on, further lists of telephone numbers to ring. The German cameraman and their student interpreter, the Swedish Trotskyist and his Belgian chum, the English Arabist in his tropical suit rumpled to show dandruff and stains from the one-too-many arak — can these really be the arbiters of Western public opinion? With reason, Palestinian activists resent the way they have been taken up, inflated, and dropped. Whose fault is it if they are a nine days' wonder on the tenth day?

Stage-props

The P.L.O. office is in a universal-Bauhaus squared block of a building on the Corniche Mazraa, an important thoroughfare. A Palestinian flag waves over the entrance. On the first floors the doors bang as growling young men hurry in and out with what looks like the factious mid-morning urgency. Another floor up are piles of packing-cases stamped in heavy black lettering in English from the Russian Embassy, Beirut, and these serve as wonderfully suggestive stage-props for the bug-eyed German television team. Beyond are the rooms of the P.L.O. signheads like Kemal Nasser and Shal al-Hout.

Coffee is served with the greatest courtesy someone called Jamal says that the exact relationship of the P.L.O. and Fatah for the present is indefinable. The P.L.O. and Fatah comprise eleven groups, well really eight, or actually a core of three, and its Executive Committee is composed of — somehow there is always an interruption, a tapering-off, to these organizational discussions. Factionalism and jockeying for place reveal the latest adjustments in higher Arab politics as well as the dependence of the Palestinian movement on patronage. After a while the attempt is abandoned to sort out which countries have subsidized which groups at which moments for what purposes.

The Palestine Research Centre and the Institute of Palestine Studies have both been founded within the last ten years. The former is on Nazlat Karakas, a small square not far from the smart shops of Hamra Street, and the latter is within walking distance of the university. Both places aim to present the Palestinian case in its own right but also by an exposition of Zionism. Some competition exists between them. "Pale-



Terrorist youth groups give a display of fighting techniques in Beirut. (UPI)

the Affairs" is published by the centre and the journal's last number had interviews with George Habash and Khaled Hassan, the head of the political section of Fatah. "Palestine Studies" is put out by the institute. The centre is promoted by the P.L.O. and it is closer than the institute to the rough-house of politics, but the staffs of both places have those close if nebulous links with the fedayeen which escape the outsider. In the corridors are displayed photographs and maps which switch the issue over the centuries with some caption like this one: "As far back as 2500 B.C. Semitic Groups from the Heart of the Arab Desert Migrated to Egypt, Iraq, Palestine, Syria and Lebanon."

Learnt Hebrew

In both libraries are files of "The Jerusalem Post," "El-Quds," "El-Araba" and "Al-Iticheh," and indeed all necessary research material in Arabic, Hebrew or European languages. Several Israeli-Arabs are employed here, and also some one-time fedayeen, like Ahmed Khalifa of the P.F.L.F., who have learnt Hebrew during a spell in an Israeli prison. Such evidence on the subject as they have to give has long been put before one commission after another (the latest has recently been sitting in the five-star Phoenix Hotel) and if it does not quite tally, it is mostly less assertive and extreme than what you can hear inside the actual prisons. In these quieter surroundings, stories of torturing tend to be reduced to a matter of having been shown upstairs or awoken roughly in the middle of the night to answer the same questions continuously.

The books and pamphlets under the imprint of the Institute of the Research Centre are organized, edited and written by the handful of Palestinian intellectuals who all along have borne responsibility for fuelling the cause's fire. The Palestinian orbit revolves round such men and their activities, their articles, their television appearances in America and Europe by special invitation and on condition that their Zionist counterparts do not sit in the same studio, their platform addresses and debates at Arab universities and congresses. They are an elite on their own terms in Beirut, they meet in the salons of the more socially minded fedayeen sympathizers and homesteaded at weekends in the mountain villages where they may have a country retreat they see one another as they have been doing since childhood. They know what there is to be known of everyone else's public and private doings.

Too intelligent to ignore the coexistence on the West Bank, these intellectuals have also experienced the gulf between them and the refugees in the camps. Always they have felt guilty over their

dereliction in leaving Palestine in the first place, but more so now than ever, when they would have wished to be setting an example under enemy occupation and not phrase-mongering in safe and idle Beirut. Out of the Palestinian cause they may make a living and a reputation while the ordinary refugee, should he even want to show solidarity, has the likely prospect of earning little more than his memorial photograph ragged and wind-blown on the walls of his camp. Israelis have smashed their promise, and their lives are poisoned.

So they complain about work-permits, about the bureaucracy which cramps and controls them in Lebanon, Syria, Jordan, Libya, everywhere, and about the unpopularity which hits them in the face. The more they complain, the more unpopular they become, the worse the controls grow, in a circle which is closing smaller and tighter. No success in a professional career is compensation enough. Talks and meetings, parties even, fume away into the saddest of silences.

1900 hours again, and I am escorted to a Fatah office in the Daouk Building on Ardatt Street. Big and badly lit, no indication that it is not an ordinary apartment. A double knock on the door. Inside several youths have nothing much to do. In berets, they give the impression of being in uniform. A balding man with spectacles and a girl in a mauve sweater explain the posters and give an account of the death of Abu Ali Iyad, Abu Sabri and other September victims.

Well-used slogans

Personal questions cannot be answered, and of himself Abu Omar says only that he was born in Haifa, left as a small child, and is a cadre of Fatah. An exceptionally good-looking man he is in American gear of tight trousers and patent leather shoes to suit his American accent. On his wrist is a silver bracelet. A blending of the physical and the intellectual. He quotes Fanon but sticks to the well-used slogans. He hands out pamphlets. I cannot be allowed down to Arkoub to see the Fatah in the field, it would be too much of a security risk. Fatah has three schools and he will arrange a visit.

THE village of Souk-el-Gharb. "The School To Make Children Happy." Its sign is painted over the entrance. The building is somewhat bleak, though practical, put up in 1958 by the General Association of Palestinian Women but bought by Fatah two years ago with funds from Algeria and China and Kuwait and Saudi Arabia. Its 250 pupils have just about doubled in number since the September events in Jordan. Almost all of them are orphans between the ages of two and thirteen, the children of the martyrs of the revolution, as the director and the student-guide call them. A good many of them are disturbed, it seems; they are too young to know their names, they weep at night for their mothers. The student is a serious, unemotional type and says that he is blowing into his handkerchief only because he has a cold.

The Lebanese curriculum is followed but the children have additional hours of indoctrination on politics and Palestine according to the level of their class. In the director's words, they are to be the revolution of today, and the generation of victory. Boys do sports with a para-military emphasis, and if they are poor at studying they transfer to the Lion Cubs. In one classroom girls are copying out big rolls of banners-slogans about the Third Extraordinary Congress of Jordanian-Palestinian Students at the refugee camp of Ein-el-Helmi, and the proposed Jordanian National Front.

One of these girls, about nine years old, puts her hand into mine and will not let go; she does the whole tour. She clings. In the dormitories the beds are heartrendingly tidy, the cupboards virtually bare of possessions. Through the wide windows over the tops of the pines is a view of Beirut clustered far below, with the sun sparkling on it and the sea widening into the blue mist of the distance, a sight none of the children will be forgetting.

Landings and rooms have been named

after Nazareth, Tiberias, Jaffa, Ramleh, Jerusalem, and everywhere hung enlarged photographs of these towns as they were before 1948, as though the Israeli hand had never touched them. Reality may not intrude. The places have been sacralized. Should any of the children ever be returning to Palestine, they will never recognize where they are. No portraits of Arafat or any leaders are visible, no personality cult is fostered. Only the cause in the abstract. To mention refugees in camps is to be slightly disparaging. In this cleansed and rather Spartan austerity, these orphans are the fortunate ones for whom the school lives up to the sign over its entrance. All that is asked in return is sacrifice.

On the road off to Brunnah lives Haj Amin, once Mufti of Jerusalem, frail and in seclusion. Visitors are scarcely welcome. Those who led the struggle for the cause have been broken by it, and have almost broken the cause. The aged mufti, the Fatah school and its children too, are castaways in this region. As another minority they may sink or swim. Nobody has a good word for the Palestinians, not in these Druse or Christian or even Moslem villages, not behind the high stone walls of the villas and park-like gardens, nor hardly in Beirut itself, either among ordinary Lebanese or among the rich and powerful, the Eddés and Gemayels, Chamoun, Franjehs, Salems, those who are themselves nationalists and fill the high offices of state.

In their eyes, Palestinians represent trouble. Palestinians are a threat to tourism, business and stability, being either a charge on the public finances who provide a standing pretext for an Israeli raid — though the fedayeen fire more shots within the country than across the border. If Lebanon is not to go the way of Jordan or be bust open once again into civil war along confessional and sectarian lines, the Palestinians have to be put in their place by the army.

Taxi journey

"You want to go to Arkoub and see." The taxi-driver has taken scores of correspondents down, he bumps off on to short-cuts and side-roads past the road-blocks. He has friends everywhere. Southwards the country is wilder, more scenic than ever, ideal for walking and camping. We arrive near Bint Jball, to a place where the driver stops and as proud as any proprietor, displays the hills towards Mount Hermon which the Israelis know as Fatahland. Plenty of woods unlike in the Jordan valley. In the distance, high and a little shadowy, is Israel. The afternoon softens. Enough is enough for the driver, who gestures towards another of the many hillside villages from which the fedayeen must be observing all movement.

Until now, he has been claiming to be on the best of terms with the commanders of the region, but apparently he does a link road entirely on Lebanese territory and they patrol it regularly, they have posted intelligence officers at known spots to which the villagers come with news and denunciation of the fedayeen. In effect the Lebanese have contrived for the Israelis to do their police work for them. On the west the Lebanese army, on the east the Syrians, box in and narrow the scope of what is the last terrain available to armed Palestinians.

Every so often fedayeen cross the frontier ahead and fire a Katyusha rocket into Kiryat Shmona or a kibbutz or at a passing car. Another Israeli is injured or killed. An Israeli column retaliates up that road and houses are demolished in some village as the price for having fedayeen quartered there. During the few days after such a foray the Israeli intelligence officers receive more information than usual because everybody knows that prevention is better than cure. In a repetition of what happened in the Jordan valley, probably half the Arkoub villagers or more have fled to be out of harm's way, though they will return if there is calm.

For the best of reasons, the fedayeen have obtained the worst of results. Like other bands of the self-elected, they punish those whom they hope to save.

A TRIPLE JUBILEE

ON that luminous evening I ran into Gideon Heshvan. The veteran writer joined me, and as we strolled along, we exchanged views on the deteriorating Middle East situation.

"To tell you the truth, I am rather optimistic," Heshvan said. "Perhaps we shall still live to see the day the Arabs sign a peace agreement with us."

"Let's hope so," I replied. "though as long as the dictatorships remain, I don't see much chance of it."

"Never mind. You're still young and you have lots of time," Heshvan opined. "As for me, I'm going to be 55 on October 25. As a matter of fact, that's a triple jubilee for me, because exactly 40 years ago my first collection of short stories came out and 30 years ago I embarked on a writing career. My fruitful literary activity has never stopped since."

"No, no," I said, "I'm afraid the Egyptians are plotting something again."

"During the period ending in the autumn of 1938, I proved myself a talented raconteur and a master of the gentle lyric! But events soon showed me my real mission, to be the bearer of the prophetic message to the indifferent nation. This calling was my lodestar until October 25 when I shall be 55 and also observe a triple jubilee, if I am not mistaken. Forty years ago my first collection of short stories..."

Requested letter

I looked at my watch, cried, "Goodness, I'm late!" and fled for my life. Before long I had forgotten all about the encounter, but then our literary editor summoned me to his office and showed me a registered letter which had arrived that morning and which read as follows:

"Dear Sir, In the September 20 issue of your esteemed paper I spotted an advertisement which featured the expression 'our beautiful house.' May I draw your attention to the fact that this expression appears a number of times in the Bible (e.g. Isaiah 64:11: 'Our holy and our beautiful house'). In connection with this may I point out that I shall be 55 on October 25 of this year. That very date also marks the publication 40 years ago of my first collection of short stories as well as 30 years of my fruitful literary activity, and is therefore a triple jubilee for me. And thus, to quote Kishon, 'the clever Talmud student from the court of the Kiosk rabbi and sage will become the poet laureate of Hebrew letters on October 25, this year.' By the way, the biblical expression I mentioned above is in fairly common usage even today. Yours respectfully, Gideon Heshvan."

"What's this?" the editor asked nervously. "What's this?" "I haven't the faintest," I replied. "I'm not here at all. I simply don't exist. Kindly don't count on me."

With that I ran out shouting hoarsely, and for a whole week I avoided the office.

BUT events were taking their inevitable course. The air was becoming unbearably thick. You could sniff that on October 25 a party would be thrown for Gideon Heshvan, aged 55, on his triple jubilee, even if the sun were to stand still at Givatayim. The crucial question was of a much more serious nature: who would have to be at the banquet? As the fateful date approached, pen-wielders were spotted fleeing southwards; some simply disappeared from their apartments, many reported deadly diseases. The streets Heshvan customarily used became remarkably deserted, cafes emptied miraculously as soon as he walked in. But no one fooled himself that fate could be avoided.

"On Friday night, Heshvan suddenly showed up at my house in Zichron Yaakov," the poet I.L. Grinbotater related, still showing clear traces of the shock he had suffered. "He asked permission to fill his fountain pen with my ink because, he said, he had run out of ink in his Tel Aviv home. While filling up, Heshvan remarked that he hoped the ink would last him until October 25, a landmark in modern literature in general etc. etc. What on earth am I to do?"

Tossed a coin

"Let's cast lots," I said. "We tossed a coin. Foolishly, I chose heads and not tails. Naturally, it was tails. I prepared my mission properly, even borrowed one of Gideon Heshvan's books and read it to the middle of page 16, so that I should be well versed in his literary thinking. I looked up his name in 'Who's What in Israel' and found that he was born on December 2, 1914, and was now about 58. His first book had come out six years ago. Never mind: I took a deep breath and reported to the triple jubilee."

"Mr. Heshvan," I said to him, "I've got good news for you. We are a small group of admirers, writers, journalists and enthusiastic critics, and we've decided to hold an intimate jubilee party to mark 55 years of your fruitful literary activity."

"Have you gone out of your minds?" he replied. "A party? Who needs one, my friend? Why should you put yourselves to the trouble?"

"No, no, no," I protested. "G-

deon Heshvan deserves it. It's a red letter day for all us. Please! P-l-e-a-s-e!..."

The veteran writer thought this over for a while, then burst out, "I won't have it — out of the question! These are not the times for such junketings. I did what I did, perhaps a little better than others. Youth enjoys my writings, I let that be my reward. Please forget about the banquet at the Mann Auditorium, I beg of you. I must insist that you immediately notify the Minister

of Education and Culture and the Speaker of the Knesset no triple jubilee party will take place at 9 p.m. on October 25..."

IT was a beautiful party at the Mann Auditorium. After the Minister of Culture's opening address, I.L. Grinbotater described in glowing colours the path of the clever Talmud student from the court of the rabbi and sage of Kiosk to his exalted position of Hebrew poet laureate.

The speaker then stressed the fortunate change which occurred in the poet's character during the fall of 1936, when historic events quickly showed him his real mission, that is, to be the bearer of the prophetic message to an indifferent nation...

Gideon Heshvan sat at the head of the table with the tears streaming from his eyes. It was the most beautiful day of his life. They had not forgotten him.

(Translated by Yehanan Goldhamer. By arrangement with 'Ma'ariv')

Kishon learns something about literature

AQUARIUS IN SCHOOL

THE Age of Aquarius has reached the world of education. The last few years have witnessed the development of a new breed of educational critic and literature, united by the plaint that contemporary schooling is destroying our young, and has something very drastic must be done very quickly to save the lives of our children. The new literature reflects an immediacy, passion, and Messianism all too absent in the staid ministries of education, schools of education, and teachers unions of the world. The new critics — many of whom come from outside the educational establishment — are concerned people shocked by the dehumanizing and wasteful nature of contemporary schooling, and hence calling for radical and immediate reforms of education and, indeed, society. The bulk of the noise is being made in the U.S. and Britain; sensitive ears, however, can hear the same rumblings here.

One important concern of the new educational literature has been educational muck-raking — i.e. the vivid and detailed description of what goes on in schools and how bad it really is. Herbert Kohl's "86 Children" is one of the first and best examples of this genre. It presents a detailed description of Kohl's first year as teacher of 86 sixth-graders in a Harlem (N.Y.) elementary school. It is a classic example of the confrontation of the committed, idealistic teacher with children, a school, and a society steeped in despair, hopelessness, and even decay. The volume follows Kohl through his initial attempts to do what teachers are supposed to do in classrooms to his subsequent efforts to arrive at truly effective methods of communicating with and teaching children.

Kohl's pupils

Kohl had to teach reading to children who couldn't read beyond the fourth-grade level; he had to teach science without the use of any equipment since it was feared that the children would destroy it anyway; he taught social studies from texts which extolled the glories of industrial America to children who passed rats, junkies, and prostitutes every day on their way to school. These experiences quickly caused Kohl to experiment with new methods and contents of teaching: creative writing, talking, drawing. A major portion of the volume contains the essays, short stories,

86 CHILDREN by Herbert Kohl. 232 pp. 45 p.

TEACHING AS A SUBVERSIVE ACTIVITY by Neil Postman and Charles Weingartner. 204 pp. 45 p.

SCHOOL IS DEAD by Everett Ruess. 176 pp. 40 p.

ESSAYS ON EDUCATION by Jules Henry. 183 pp. 60 p. All Penguin Education Specials.

Reviewed by Barry Chazan

autobiographies, poems, and newspaper articles of the 86 children; the Patterson-Liston fight as a unit of study; trips to museums, Kohl's apartment, and even the Harvard University campus (the children didn't see very much of the glories of that citadel of learning and culture since they preferred to stay in their motel room, for it was one of the few opportunities they had ever had to sleep on clean sheets, have a private and clean bathroom, and enjoy the luxury of space and quiet).

The volume adds little new information or theories about contemporary teaching, beyond adding to our reservoir of case studies and in-depth observations. It is, however, of great value in re-sensitizing us to many of the harsh realities that make up contemporary classrooms and schooling.

Discussions of this volume usually conveniently forget the last part of the book, entitled "A Dream Deferred" (from Langston Hughes' poem). In this section Kohl tells us what happened to some of the 86 children after they left his 6-1 class.

• Robert went to the prestigious Music and Art High School, dropped out, and finally ended up caught in the middle-class dream of Making It Big (cars, clothes, women).

• Alvin, one of the most creative writers of the 86, became simply another black boy in a conventional high school eventually ending up as a radical convert to the Black Muslims.

• Grace went to the academic high school of New York City, Bronx High School of Science, and from there to a New England pre-

paratory school, where she became "the school's Negro."

• Ralph, Maurice, Margie, and others continued going to school dropped out, others going simply to park their bodies in buildings called schools.

The obvious point of this section is that good teaching for one year is not only not enough and may even be dangerous. The unexamined suggestion is that good education is a far more complex, sober, and involved phenomenon than one year of charisma and goodwill. Ironically some educationalists and believers have concluded from volumes like this that a little love and care is the solution to the ills of contemporary education. Such people have not read this book to its end, or understood that it is a tragedy rather than a success story.

NEIL Postman and Charles Weingartner's "Teaching as a Subversive Activity" doesn't come to tell us how bad it is, but rather how good it might be — in this case, how to improve teaching. The book is an example of that genre of the new educational literature which goes beyond muck-raking and is, instead, concerned with the prescription of new educational programmes, practices, and ideas to improve the situation of Kohl's 86 children and their like. The authors are committed to the very appealing and passionate (albeit naive) thesis that the contemporary educational malaise can be cured by creative, sensitive, inquiry-rooted teaching.

'Crap detecting'

This thesis is developed in a simple and provocative fashion. For example, the goal of teaching is described as "the cultivation of people who are experts at crap detecting," the latter being the art of critical and independent criticism of past and present assumptions, beliefs, myths, superstitions. Or, teaching's ultimate function is "training for subversion," i.e. for the questioning of the ready-made assumptions and traditions of society. Furthermore, the new education implies a new conception of teachers and teacher training, rooted in the following sorts of proposals: declaration of a five-year moratorium on the use of all textbooks; having English teachers teach maths, maths teachers English, social studies teachers science and so on; transfer all elementary school teachers to high school and vice versa; limit each teacher to three distinct sentences per class, and 15 interrogatives; declare a moratorium on all grades; require that all the graffiti accumulated in the school toilets be reproduced on large paper and hung in the school halls.

All this clearly makes for extremely readable and heady material, which inspires, provokes, and stimulates (as my Hebrew University students indicate, "This is what education is all about"). However, the other side of the Relevance (That Word), vitality, and passion of this volume is presumptuousness, superficiality, and naivety.

The presumptuousness of the volume lies in its alleged presentation of the new educational gospel. In fact, all the ideas dealt with here have appeared in more detailed and sophisticated form elsewhere. The theory of mind hinted at by Postman and Weingartner has been expounded at length by many contemporary philosophers of mind, foremost of whom is Gilbert Ryle. Their analysis of teaching may be found in more sober form in the writings of Israel Scheffer and Thomas Green. The practical pedagogy proposed is pop Dewey written in hip language. There is, of course, nothing wrong with re-stating, clarifying, and emphasizing old ideas; it is, however, indeed dangerous to inaccurately present such ideas and then argue that they constitute a new and original educational gospel.

The more serious shortcoming of this volume (and others of the



"The central problem for human beings is the adaptation of each new generation to culture" — pupil at the Hebrew University High School in Jerusalem.

same school) is not the authors' hubris but their *theoria*, i.e., the superficial and reductionist treatment of serious topics. In a volume of 204 pages and 13 chapters, Postman and Weingartner dispense with the following subjects: how we know; the meaning of meaning; the nature of inquiry; what is worth knowing; the nature of language; the problems of city schools; teacher-training strategies for survival. The inquiry method is reduced to a procedure of asking questions; the crisis of city schools can be solved by their giving kids something constructive to do. The claim that the authors have not intended to write an academic treatise but rather a readable handbook for teachers is legitimate; however, teachers are entitled to the same intellectual respect which the authors ascribe and wish to convey to children.

The authors are entirely correct in arguing that the problems of contemporary education are serious and consequently necessitate radical solutions. Radical, however, need not be a sell-out to superficial or simplistic. The Postman-Weingartner approach ultimately falls because it promises us a gospel which is mythical and unattainable. This is very appealing educational theorizing, but ultimately mischievous and perhaps even immoral.

KOHL, Postman, and Weingartner look at the ills of education in terms of teaching and schools; Everett Ruess and Jules Henry widen the perspective by viewing education within the broader social and cultural context. Reimer's "School is Dead" is the most radical of the volumes considered (even if its style and argument are soberly presented), arguing that the solution to the ills of education is not to be achieved by making radical changes within the framework of schools, but rather through a more basic restructuring of the very nature of society's institutional framework. The thrust of his argument is that schools are inappropriate agencies for educating our young; hence, we

must search for completely new educational alternatives.

The first part of "School is Dead" contains the now fairly familiar indictment of schools, in this case buttressed by some broader social, economic, and psychological perspectives, e.g.: schools today are essentially selective and elitist institutions ("Most of the children of the world are not in school"); schools foster false and unattainable hopes; they are incongruent with and contradictory to the very ideologies in whose name they were created, i.e. — equal opportunity, freedom, progress, and efficiency; they are excessively expensive; they basically engage in custodial and indoctrinary functions.

The second part of the volume contains the response to this situation in terms of directives and suggestions for institutional change and educational alternatives which would be more economical, efficient, and humane than the present situation. The frame for these new educational alternatives are the concepts of freedom and justice:

"Education should lead to a world based on freedom and justice; where freedom means a minimum of constraints by others, and justice means a distribution of wealth, power, and other values consistent with this kind of freedom."

The alternatives suggested include new sorts of "utilization of things" i.e. more efficient models of the storing of educational resources than the present school idea. This means better use of educational libraries, streets, stores, parks, tapes, television, newspapers, as well as the creation of new educational resources, storing devices, and coding material.

Second, new sorts of "networks of people" must be sought by means of which new teacher models are created. It is, argues Reimer, surely absurd and uneconomical to assume that one person with a certificate

(Continued on page 14)



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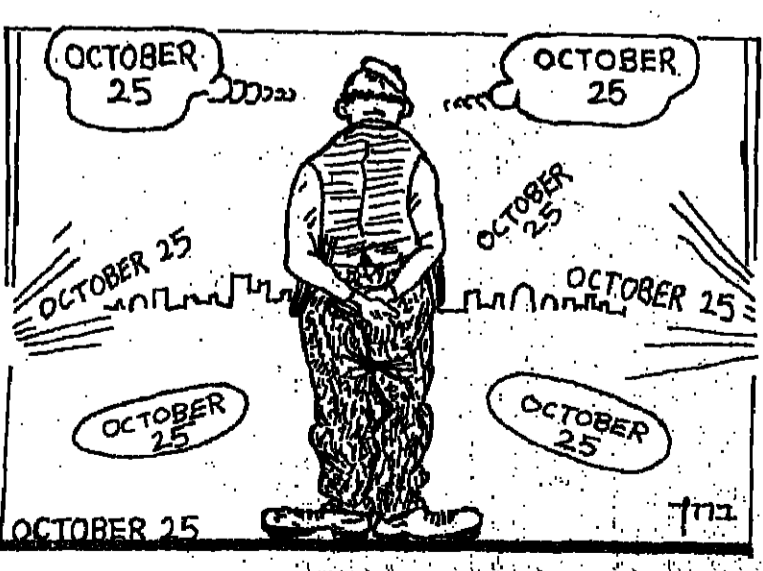
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1965	1,966,000	49,000	0.58	0.47
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1967	5,626,000	221,000	1.82	0.94
1968	14,013,000	344,000	2.58	1.67
1969	34,263,000	1,296,000	5.63	1.73
1970	39,199,000	2,154,000	7.98	5.42
1971	62,068,000	3,374,000	11.21	6.88
1972	123,371,000	4,427,000	14.38	8.25

(Figures adjusted for capitalisation issues and changes in the basis of taxation)

Copies of the Report and Accounts are available from
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The New Prurience

By Sally Rosenbluth

EVER since the dry-as-dust statistics of the Kinsey Report hit the best-seller lists soon after World War II, American publishers have been trying to cash in again. With dizzying success. Each year sees a deluge of new titles and reprints of the old updated standbys — the how-to and how-to-without books, the tell-all memoirs, the scientific and pseudo-scientific "studies." Ranging in tone from the prudent to the permissive, these books glut the market. The last genre, especially, has a two-fold allure: education and utilization. An unbeatable combination. For how else explain the commercial success of such books as "An Analysis of Human Sexual Inadequacy" or "The Sex Researcher," both of which are advertised on the fly leaf of THE AFFAIR by Morton Hunt (N.Y., New American Library, \$10 pp. \$1.25) yet another of that ilk.

Purporting to be a study of "30 unfaithful wives and husbands" "The Affair" is probably pseudo-sociology mixed with a generous

dollop of not-so-pscho-psychology. It has its required pages of staid objectivity; it reserves its broad-minded sermonizing for the final chapter. Typical in its attention to salacious detail, it is atypical because it is a skillful and remarkably well-written book. Hunt, in fact, has brought a novelist's artistry to his glistening, vivid little vignettes strewn very judiciously among chunky paragraphs of good, stiff prose, laced liberally, as required with all sorts of professional jargon. One tends, of course, to wind in upon itself; one tends to skate over things like:

Unknowing neophyte

"Yet even in a relatively unambiguous and safe situation, the neophyte may not clearly recognize his own intention..."

"... the two traditions — the pagan-courtly and the puritan-bourgeois — toned to crystal-ize..."

just to get to the "good" parts, the sleazy little love and lust stories, to get on with, and into, the scenes and agonies and ultimate emptiness — all the stories seem to end badly — of a carefully assorted cast of characters. Hunt's conclusions are foregone, of course. Given an abundance of books like this one, the sort of advertising art and prose that we are exposed to on billboards and in magazines, the movies and plays we see, given the demand for, and the eager granting of sexual licence which is so much a part of the fashionably modern outlook, how can any of us quarrel with Hunt when, just before his "Notes on Sources," he intones, "It seems likely therefore that in the next twenty years or so Americans will become increasingly tolerant of a diversity of sexual styles and standards..." The most puritan-bourgeois among us would not disagree. Indeed, could have arrived at that without Hunt's slick prose. He leads us nowhere we could not have gone without him, but to give him his due, he leads us there in great style.

Developing an educational literature and strategy

(Continued from page 13)

The creation of such outlines and typologies is not new, although Henry does present a detailed example of such structures. In addition, he very explicitly summarizes the key assumptions of the anthropological perspective on education, e.g.:

- There is no such thing as a natural maturation for homo sapiens; rather
- the central problem for human beings is the adaptation of each new generation to culture;
- while homo sapiens has always been a social creature, he has also been worried that he learn too much, i.e., the fear that organized cultural patterns would be destroyed if man were to learn limitlessly;
- culture has become both the means whereby man understands his universe, yet at the same time a vehicle for the restraint and subjection of man.

Romantic myth

Thus, Reimer and Henry seriously complicate the romantic world and dream of the Kibbutz, Feinman, and Weingartner. Nevertheless, even these more subtle and all-inclusive educationalists adhere to the romantic myth of the possibility of autonomous, independent man as the objective and outcome of education. Reimer and Henry may complicate the dream somewhat, but they are still quite at home with and quite representative of the romantic tradition which pervades contemporary educational talking and writing.

SOME time in the middle 1930s, when Yosef Yizre'el, then Treasurer of his kibbutz, Afikim, was on a train trip, he met with David Ben-Gurion, recently elected Chairman of the Jewish Agency Executive. Vigorously tapping his wooden seat, Ben-Gurion sought to impress Yizre'el with the need for a Jewish fighting force in Eretz Yisrael to defend what the Jews had created in the country and what they were to go on creating. Shortly after that chance encounter, Yizre'el was asked to join the top echelon of the Hagana.

He served many years, sometimes combining his unpublicized work in behalf of the security of the Yishuv and later the State with his public function as an emissary to recruit pioneers for the kibbutzim — in Eastern Europe, in England, in the U.S., and elsewhere. Between missions he went back to his kibbutz, of which he is one of the earliest members (he came here from Soviet Russia in 1924).

While the episodes I have mentioned are, more or less, of common knowledge, little is known about young Jews posing as Arabs who acted in Arab countries at great hardship and risk and some of whom lost their lives. Yizre'el writes:

"There were some among them who reached high positions... in the Arab command and their faces appeared on television in anti-Jewish demonstrations by Arabs, while many more did menial work, lived among the poor backward Arab masses... and suffered want..."

The general impression one gets from reading this book is of a gradual evolution from amateurish beginnings into one of the most proficient military establishments in the world, achieved by a combination of the people's spirit and the vision and the unwavering determination of an unusual leader.

Yet so restrained is the author's style that nowhere in the book does he say any of these things in so many words.

The 'secret armies' of the State-aborning

BILTMORE BILTMORE BILTMORE (On Security Mission) by Yosef Yizre'el. Tel Aviv, Am Oved — Tarbut Verlag. 156 pp.

Reviewed by M. Z. Frank

THREE years ago, two books in English appeared dealing with events related to the struggle for the nascent State of Israel. One of them, "The Pledge" by Leonard Slater, concentrated on the part played by wealthy American Jews in providing the Yishuv with material and volunteers; the other, "Flight and Rescue" by Yehuda Bauer, dealt more broadly with the topic of the struggle. While the former was rather sensational in its tone, paying undue attention to titillating details, the latter was perhaps a bit too scholarly for the average layman.

The small Hebrew volume we now have before us, less than half as long as either of the two English books, is far more informative and authoritative and covers more territory. Despite its succinct style, Yizre'el's book is eminently readable, and it contains enough material for several volumes to be written by men like Slater — or Leon Uris, for that matter.

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The Voice of London

SOMETIME in 1933 the British actor Marius Goring — before he changed his name to the less German Charles Richardson — was traveling by sea from Germany to England. Aboard ship he met an intelligent blonde, blue-eyed German girl who was an enthusiastic and idealistic follower of Adolf Hitler. When Goring made some disparaging remarks about the Nazi regime, the girl replied: "Just wait a bit. You'll change your mind as soon as you hear Thomas Mann. He has been silent so far. But he will speak up and tell the world all the beautiful things about the new Germany, for he is the most German of all the Germans."

THE SPEECH LONDON (London Calling) by Carl Brinitzer. Introduction by Sir Hugh Greene. Hamburg, Hoffmann und Campe. 340 pp. DM24.

Reviewed by Erich Gottgetreu



Thomas Mann — a voice from 'the other Germany.' (This sketch appeared in the New York newspaper "P.M." in January, 1943.)

It seems, indeed, that Thomas Mann wavered somewhat before he publicly denounced what he later called "this criminal gang" and "the most terrible tyranny that has ever threatened the world." While offering voluntary exile from the Third Reich, he felt that it was important that the German people should be allowed to continue reading his humanistic writings — a voice from "the other Germany" that he felt he stood for. Thus, he remained silent at first, so as not to provoke the Nazis into banning his works. Eventually, however, he realized that it was his human and patriotic duty to join the struggle against Hitler and his regime. And in October, 1940, he started delivering a monthly radio talk in German broadcast to Continental Europe by the BBC German Service. These addresses (for which Mann asked the fees to be remitted to the British War Relief Society) were recorded in the NBC studios in Los Angeles, where Mann had made his home, for air shipment to London to be broadcast from there. Altogether he delivered 56 such talks of 5-8 minutes each.

Others remained, and more joined the "German Department" after the outbreak of the war, first undergoing a thorough security check so that no actual or potential Nazi could infiltrate the team.

The war news beamed to Hitler Europe were basically the same as those given on the Home Service. It was factual news, sometimes even bad news, including the admission of defeats — which gave the British confidence in the announcements of their Government and inspired even the Germans with belief in the BBC. Avoiding propaganda in the newscasts, the BBC often announced defeats before the Germans had given their corresponding report of a German victory, usually introduced with Wagnerian fanfares.

Brinitzer says that — in contrast to the French Government, whose broadcasts remained optimistic even after the Germans had already occupied Boulogne, and to the Goebbels team, which excelled in the invention of news — the BBC stuck to the truth throughout. With satisfaction he quotes the words of a German P.O.W. who was brought to Bush House towards the end of the war:

"Well," he said, "if you ask me what made the greatest impression on me, it was perhaps your transmission on the evening of the day Singapore fell. That had piece of news was the first item in your bulletin. And the comment did not hide that this was a terrible blow. I must tell you — after Denmark and all that I believed that England had been definitely beaten. But then, when I heard this, about Singapore, I said to myself: If they can admit a defeat so openly, then

they must be very strong. From that day on, I knew that we had lost the war."

The newscasts were prepared and read by refugees from Germany, most of whom had left that country between 1933 and 1939. But there was some difficulty at first in finding good commentators. It was a principle of the BBC to entrust this specific job to "British only," who would represent "the voice of England." However, after some fumbling they put together an excellent team of four men who both wrote and delivered their comments: Hugh Carlton Green (later Sir Hugh Green, the head of the BBC), Lindley Fraser (originally a university lecturer), Richard Crossman (later the well-known Labour journalist and parliamentarian), and "Daily Express" star reporter Sefton Delmer, who spoke German well because he had had his early education in Berlin where his Australian father had been a university lecturer on English literature.

Delmer started with a bang on July 19, 1940. On that day Hitler, announcing his crushing victory over France to the Reichstag, used the opportunity to make another "altertietzen" (absolutely final), peace appeal to Britain, which he termed an "appeal to reason." Within an hour Delmer was on the air (in German, of course) with a flat rejection of Hitler's offer. Recalling his earlier meetings with Hitler while in Berlin as a reporter for the "Daily Express," he said:

"Mr. Hitler, on several previous occasions you asked for my advice regarding the public mood in Britain. Today I am ready to be at your service again. Let me tell you what we in England think of your appeal to what you call reason. Mr. Führer and Reichschancellor, we throw your unbelievably arrogant offer back into your evil-smelling Führerfresser."

Delmer had only consulted his closest colleagues at the BBC before he wrote and read his answer. He was certain that the British Government would endorse it. And endorse it did. When Richard Stokes, Labour M.P. for Ipswich, later complained in Parliament that such an important statement should be the responsibility of the Prime Minister and the Foreign Secretary, Delmer was fully backed by Duff Cooper, then Minister of Information. And later Lord Halifax made basically the same statement as Delmer had. Only he used somewhat more moderate language.

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THE late Jules Henry's volume, "Essays on Education," presents a more prosaic, empirical, and even academic formulation of the broader approach to the educational malaise and re-structuring. In this collection of essays and speeches, Henry focuses on various aspects of contemporary schooling (especially among the Blacks and poor) from the anthropological perspective, e.g. investigating the inter-action and inter-relation of education with a host of social and individual forces. The theme which pervades all of his essays is the claim that the underlying of a child's education and development is directly related to a comprehensive picture of the child within his cultural perspective, since man is a socially formed and malleable creature. Henry sums this assumption up in the following educational model:

"If we let O stand for the outcome of David's total educational experience, B for his experience at home, P for his peer-group experience, and S for the influence of the school culture, T for the and I for function of, then O = f (B+P+S+T)."

The assumptions suggested by this model are:

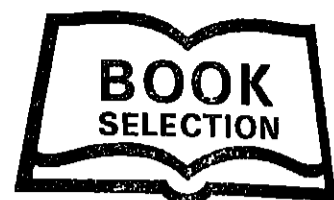
- the outcome of schooling depends upon a complex of factors;
- a large negative dose of one factor may be overcome by a maximization of other factors (some of the conclusions vis a vis compensatory education would seem to contradict this);
- the maximization of one factor may be cancelled by a negative indication in another factor.

Henry studies this thesis from both the empirical and theoretical perspectives. In the opening essays he presents individual case studies in which children's development is traced through home and school life to attempt to get a more complete picture of the dynamics of that development. Similarly, the problem of the education of the Negro child is viewed within the context of black neighborhoods, housing developments, and family life in addition to the school.

The bulk of the volume presents a theoretical model for studying the educational process within any culture, e.g., "A Cross-Cultural Outline of Education." In this outline Henry presents a list of 12 dimensions which he regards as the key determinants on and at the same time indicators of the educational process, e.g.: values deemed worthy in the culture; contents transmitted; methods of transmission; forms of social control and discipline; duration of the educational process, etc.



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Chaim Bermant's travesty of Anglo-Jewry

NOW DOWAGER by Chaim Bermant. London, Eyre and Spottiswoode. 187 pp. £1.50.
 Reviewed by Geoffrey Wigoder

CHAIM Bermant, who has produced a successful stream of novels gently satirizing Anglo-Jewry, knows his audience well. He could, in fact, be described as the Waugh of the Jews. This latest Anglo-Jewish romp (it could be subtitled "Carry On, Golders Green") is along familiar lines. It will doubtless please the customers and contains many good quips and amusing situations. At this distance, it sometimes gets rather tiresome but, worst of all, he allows a note of self-hate to take over.

The book tells of the elderly Mrs. Pfentzter who is determined to convert her serving-girl, Mary, to Judaism to solve the girl's personal problems. This conversion is effected solely through negative reasoning. The nearest we get to a positive statement is when Mary says:



Chaim Bermant -- a tale of a Jewish Waugh.

"I'm only now beginning to understand what it means to be Jewish. It means caring almost in spite of yourself, caring even for people you might not care for. I suppose that's what meant by being Christian... I want to belong. I want to be part of the crowd."

And this is about Bermant's sum of being a Jew -- belonging to a circus.

Not a clue
 Mary undertakes the traditional observances very seriously -- not out of love or understanding but out of obligation. There is no indication that she or anyone else in the book has a clue to what Judaism is all about. She reacts to her visit to the synagogue with the comment: "I've never been to a synagogue and I thought it would be something different from what it was. I enjoyed it in a way but it was like being at a party garden party... the crowds, the clothes, the women waving at each other across the gallery, or mouthing messages to the men below." A not unjustified observation on a British synagogue service -- but it evokes the following response from Mrs. Pfentzter: "But synagogues aren't meant to be particularly holy places. I know people pray and hear sermons but it's in the main a place where but usually I don't go very often when I'm there. We've been through some hard times us Jews and I suppose it's comforting to look around and see others looking well-dressed and well-fed and know we're still around. You don't expect to come away improved. My late husband used to say that if you want to get purified, it's not a synagogue you want to go to but a Turkish bath, and he went religiously every week." And what may be initially amusing becomes objectionable when it continues in a similar strain for page after page.

This reaches a climax of bad taste with the depiction of the rabbi. At least this figure could have been used to try and transmit something positive (as, for example, Harry Keelman has tried to do in his "Rabbi" series), but with Bermant the portrait is a downright travesty. Listen to the rabbi talking -- not even to the would-be convert whom he is supposed to dissuade (on digested grounds) but to his own congregant (Mrs. Pfentzter whom he later marries):

"Why does she want to be Jewish?"
 "Because she's seen the light."
 "The rabbi's facial expression was the most defatigable scholar in neat longhand over a period of 30 years, at a rate of 12-16 hours a day. They are in the possession of Rabbi Yehuda Assaf, of Haifa, son of the author. They are ready for editing and are in need of some elaboration, work that is expected to keep a team of scholars busy for several years.

To complete this monumental undertaking and publish it, a Maimonides Institute Foundation has been set up in the U.S. headed by such men as Rabbi Joseph B. Soloveitchik and Rabbi Norman Lamm. The Rambam Institute, with the help of the Haifa Municipality, is now looking for working space. It is planned to publish the concordance at the rate of one book a year. Each volume will contain about 80,000 entries, and it is expected that 18 volumes will be needed to complete the entire project.

SPEAKING IN TONGUES

TONGUES OF MEN AND ANGELS by William J. Samarin. N.Y., MacMillan. 236 pp. \$5.

Reviewed by Pinchas Lapide

THE ability to "speak in tongues," which the Apostles displayed at the first Christian Pentecost (Acts 2:1), has long been claimed by a number of fundamentalist Protestant sects. Now that glossolalia has also been tried out by Lutheran, Episcopal and Methodist churches, several theologians claim to discern the phenomenon in Jewish Bible references as Samuel's words to Saul, after the latter's anointment (I Samuel 10:5-7).

"Then when you reach the Hill of God, you will meet a company of prophets coming down from the hill-shrine... The Spirit of the Lord will suddenly take possession of you, and you too will be rapt like a prophet and become another man."

Whether Saul subsequently prayed or prophesied in the spontaneous outpouring of syllables that sounds like utter babble to most listeners, but has a special meaning to charismatics, is still a matter of conjecture.

Though non-believers have always considered tongue-speakers as drunk (Acts 2:13) or insane (I Corinthians 14:23), the fact remains that nowadays a broad range of churches regard this "gift" as a legitimate means of expressing their faith.

In this first scientific study of a much-derided manifestation, which most people still associate with mystical seizures and trances, Professor William Samarin of Toronto University tries to answer the question: Why do people speak in pseudo-language?

in-tongues, "Refreshing," "Overflowing" and "Edifying" are the most frequent descriptions used by worshippers, many of whom add that it helps them to focus on the object of adoration, God, rather than the means of adoration, language. Deeply moved, a person, but interpretation among congregants who have "gone Pentecostalist," as the saying has it, is often superfluous, since most of the listeners claim to have "understood." Some even state that the incomprehensible (to outsiders) prayer was exactly "what I had longed to say, but couldn't."

While glossolalia is thus accepted widely as a manifestation of the Divine and contributes a sacred note to the prayer meetings of those who abhor any kind of established liturgy as a strait-jacket on the God-given "freedom in the spirit," its functions are not all religious. Socially it identifies the membership of those who "belong" to any kind of charismatic society; it tends to make any gathering of theirs more "religious," and finally, as a great number of linguistic analyses has

confirmed, it responds to a variety of social factors, which influence both the "vocabulary" and the range of expressions "verbalized."

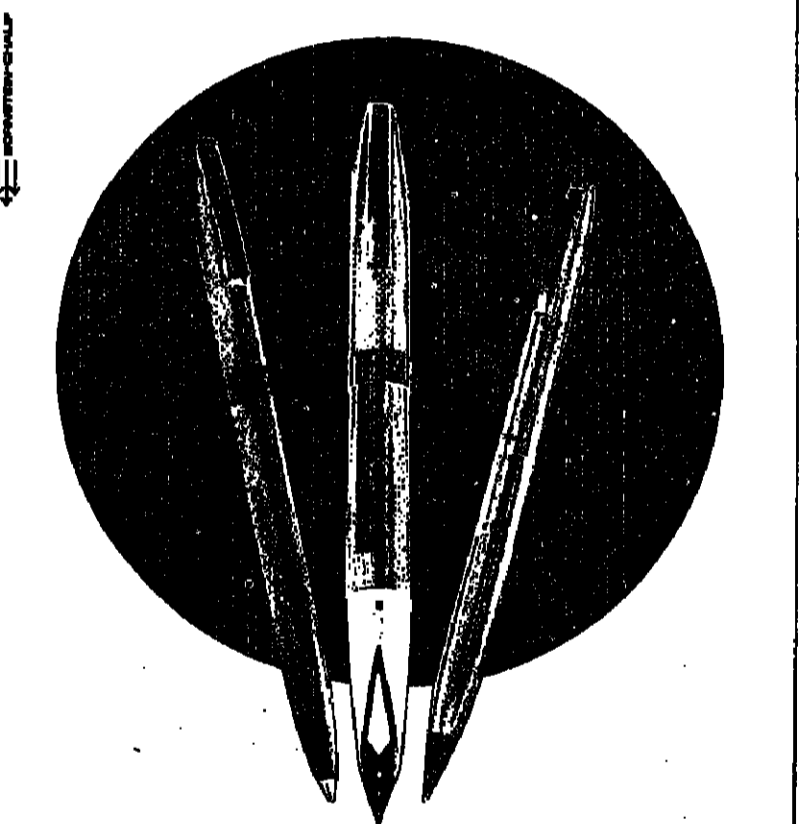
Far from debunking his subject, Prof. Samarin stresses that glossolalia is neither aberrant nor supernatural. Like all the symbols of religion, it is made of human stuff. Since communicable religion is to a large extent a "sacred language," tongue-speaking is a linguistic symbol of the sacred, which -- unlike ordinary speech -- defies profanation and contempt by familiarity. Just as a Gothic cathedral says: Behold, God is sublime! so the glossolalist declares: God is here! each one in his own way of giving voice to the ineffable.

Human languages may be supplied with rich and eloquent in expressing our earthly needs, desires and hopes, but when it comes to communing with the Deity, how trite and drab are most conventional prayers! True faith forever tries to go beyond the reach of language, yearning for what the Kaddish so volubly longs for:

"Blessed and praised, glorified and exalted, extolled and honoured, adored and lauded be the Name of the Blessed Holy One -- beyond all the blessings and hymns, praises and consolations that are ever spoken in the world."

This seems to be also the impulse of those who pray or preach in "tongues of angels."

Dr. Lapide, Director of the Government Press Office in Jerusalem, is author of "Trilogues on Jerusalem" and other books on religious affairs.



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Mayor Yehoshua Rabinowitz was visited in his office by Premier Golda Meir when the city celebrated its 60th birthday. (Yotef Leor)

Tel Aviv: A dream that went wrong

MARK SEGAL looks backward and ahead in this report of Tel Aviv—the people, the places and the Mayor, Yehoshua Rabinowitz. It is the first in a series of articles by JERUSALEM POST reporters on the cities of Israel and their mayors.



The Hatikva Quarter... "the problem is that 50 per cent of the real estate is privately-owned." (Rubinow)

THE founding fathers and mothers of Tel Aviv, as they stand there petrified for posterity in the fading photographs in the Historical Museum — what would they think of it all now? Now that their quiet garden suburb, remote from the dirt and flies of Jaffa, has become the roaring, noisy, overcrowded heart of an over-urbanized Jewish state. For within Tel Aviv are highlighted the problems and travails (and the advantages) of city living in Israel.

For some people, Tel Aviv is a dream gone sour. The visionary hill of (eternal) spring, its gleaming white buildings peopled by the new Jews, has become the reality of a sweating metropolis, spreading away from the Mediterranean (with which it is hardly on speaking terms), many of its buildings in a state of decay because so many of their inhabitants are working their guts out to buy a home away from the noise, the dust and the humidity.

The main advantage — and the main difficulty — of living in Tel Aviv is that it is very much the collective expression of the highly-developed individualism of its citizens. In this, it is still very much the first all-Jewish city. There are by-laws galore for keeping up the city exterior, but who observes them? Indeed, no one bothers to apply them, and if they try to, there's always someone in the city administration — so they say — whose *protokollis* can be relied on.

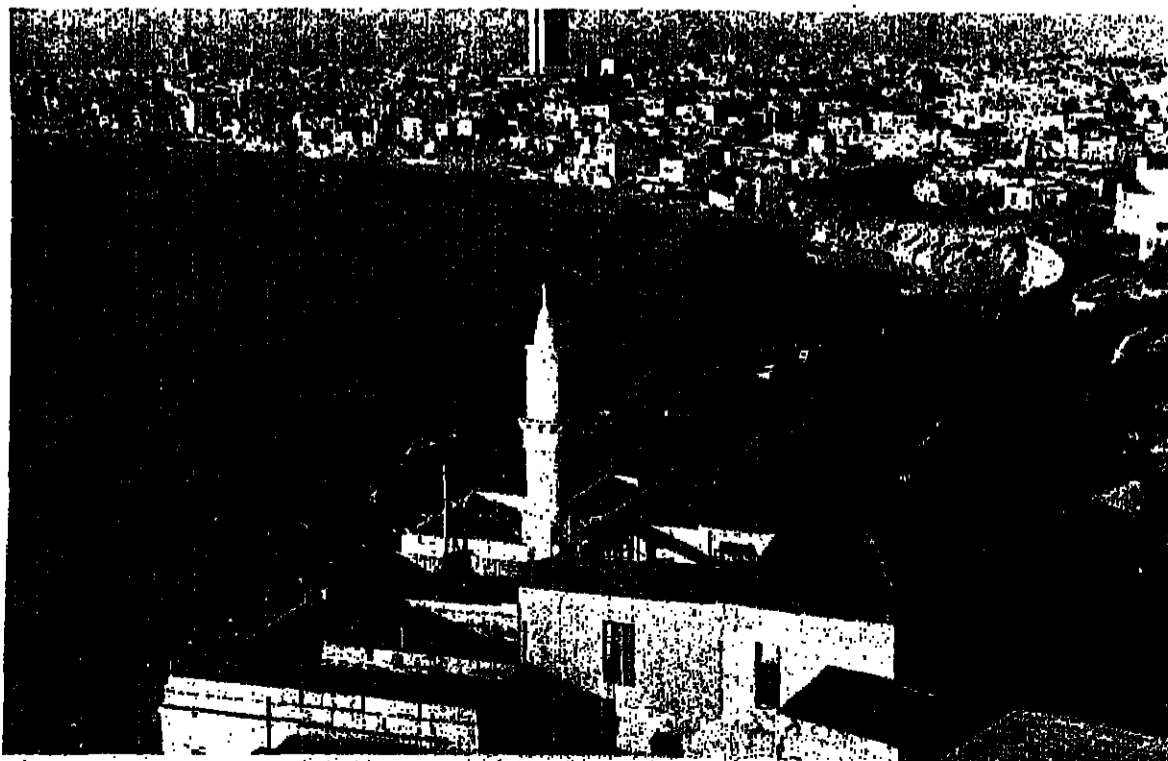
Thus, there are no clearcut business and residential districts; thousands of businesses reportedly operate without a city licence, particularly the smelly snack bars. There is, for example, the steakbar which was opened despite the loud protests of the residents of the apartment building whose ground floor it took over. Stories flourish — and are never denied — of strong-arm men threatening those residents who dared to sign a petition, while the owners' contacts smoothed things out at City Hall.

Tel Aviv, as the country's cultural focus, reflects the curious Jewish hunger for the theatre, sporting an average of 18 shows a night, not to speak of concerts and other such activities. Yet there is a mutation in the old European-dominated cultural pattern as bookshops close down and sandwich bars open.

WHEN I first came to live in Tel Aviv in the late 1950s, the centre had already moved away from Allenby Street and Mograbi Square to Dizengoff. This was the focal point, with many cafes in the old Mittel-European style—Baum in Dizengoff Circle was the meeting place for Mapai politicians; Kessit was the centre for the literati; Vered was another major political cafe. Today, only Vered remains as a place for civilized conversation.

The centre has started moving on as Dizengoff, particularly after dusk, takes on the appearance of a Levantine *suk*, retaining some of its old character only by day. Perhaps it was inevitable as people moved to larger flats where they could entertain their friends or went out of town altogether. Who killed Rahov Dizengoff? While the blame does not rest entirely on the municipal administration, one cannot refrain from questioning the failure of the municipal inspectors' department to deal with the smelly, fly-attracting steak and chicken bars dotting the street. Is there, I wonder, no way of dealing with the sunflower seeds and other Oriental delights almost on the sidewalk, creating the impression of one continuous street market—a trend augmented by newcomers from Iran displaying their carpets on the pavements? Not to speak of the shops selling "sailors' wares" — a euphemism for smuggled goods. They keep open until late at night, but no inspector closes them down.

BUT putting aside these grouses, there are as many Tel Avivs as you want. There is the Tel Aviv of the businessmen rushing from banks to Ministerial departments to expense-account restaurants. There is the Tel Aviv of the harassed social welfare worker, badgered and threatened by her clients. There is the Tel Aviv of the pre-kindergarten lady to be seen dragging a stream of toddlers along a boulevard of a morning. There is the Tel Aviv of the fisherman who stands poised against a dawn sky, casting his net like a prayer into the polluted sea. There is the Tel Aviv of the young lovers on the park bench, so engrossed in each other that they don't notice the noisy buses trailing smoke as they roar past. But there is the darker side, too — the slums.



Looking out from Old Jaffa — the city's most successful slum-clearance project — towards the city. (Yotef Leor)

the rising wave of crime and violence — with a visit to the cinema becoming an unpleasant ordeal.

The latest census showed us what we already knew: that people are fleeing the city — a fact further confirmed by the closure of a number of schools for lack of children in the neighbourhood. Does that mean, as some cry, that Tel Aviv is a dying city?

"Rubbish," says Mayor Yehoshua Rabinowitz, "it's a statistical illusion." He argues that Tel Aviv is just one part of the conurbation of Greater Tel Aviv, and that all that has happened is that tens of thousands of former Tel Avivians have merely moved house to one of the five adjoining towns — Ramat Gan, Bnei Brak, Givatayim, Holon and Bat Yam.

Favourite theme

He pursues his favourite theme. "There is no justification for the concept of Tel Aviv as a city of 380,000 residents — it is the heart of an urban area containing more than one million inhabitants. It's all one big city. In some cases one need only cross from one side of a street to the other to move from Tel Aviv to Ramat Gan, from Ramat Gan to Givatayim or Bnei Brak, or from Holon to Bat Yam.

"My greatest regret is our failure to overcome the illogical and unnecessary divisions between the six units of the super-city. After all, 46 per cent of the 240,000 people earning their living in Tel Aviv come from the neighbouring five towns. Places like Givatayim are really dormitory suburbs of Tel Aviv. I have been fighting for years now to reorganize things, as a first stage, into a roof city organization like in Paris, London and Toronto, with a Tel Aviv County Council. We could thereby save millions of pounds now spent on duplicated administrations. But each town wants to preserve its independence and the District Planning Commission can't stand up to the pressure exerted on it in this respect."

Service for others

The Mayor is unhappy that Tel Aviv is compelled to provide services for five adjoining municipalities. For example, 38 per cent of the university's students come from other towns, and some 28 per cent of Tel Aviv high school pupils come from outside the city and more than double the number of Tel Aviv's population — an estimated 400,000 — flow through its streets every day. "That means we cover the cost of removing the garbage and cleaning up for out-of-town residents. It means a further burden on us," he pointed out.

Pursuing his theme as we sat talking in his office at the top of City Hall, 13 floors above the cacophony of the traffic swirling around Kikar Maitchei Israel, the Mayor noted that whereas Tel Aviv residents own 60,000 cars, some 200,000 vehicles fill the city thoroughfares every day. He appeared to approve of New York City's levy of a tax on commuters in the form of a special business levy, but did not say whether such a scheme was on the agenda for Tel Aviv.

WE turned to the question of the general dependence of local authorities in Israel on the central government, particularly in financial matters.

"I keep telling Cabinet Ministers that this situation is intolerable, for it endangers the independence and development of local government. It isn't only a question of financial dependence, we are generally subject to the central administration."

He cites the transport system as a case in point.

"People complain of the municipality when they travel by bus, but they forget that the buses in our area are owned by the two co-operatives — Egged and Dan — with the fares

and lines decided by the Transport Ministry." He feels that the council should have been allowed to plan the system (involving an investment of IL1,000 million) but admits that it could not tackle the major urban areas anywhere that can be really big, road problems without central government aid.

Acknowledging that the mayors of the big cities are capable of coping with their own tremendous pull in the Labour Party, Mayor Rabinowitz makes his free access to Finance Minister Puhachevsky more independent than Mayor Rabinowitz thinks that there has been a change if we wish to preserve municipal autonomy in this small country.

"We witness daily a growing tendency to over-centralization in government departments. We have to overcome this and accord wider authority to local government for the health of the basic cell of our society and for the benefit of our citizens."

RETURNING to the Mayor's power and centrality, he first at me a series of statistics on the city's "economic profile." He has 13 per cent of the national population, but accounts for 28 per cent of the national income. He is indulgent at Tel Aviv's "light occupations," stressing that 74,000 persons or 31 per cent of all employed in the city, work in industry and workshops, compared to a 26 per cent average. But he conceded that 85 per cent of the industry is made up of small firms and that some firms are moving out of the city for lack of building sites. Fifty per cent of the city's firms are employed in commerce and industry, with 30 per cent engaged in personal services and the hotel trade and tourism.

THIS fervent talk of labour is a key to Mr. Rabinowitz's political philosophy. He is very much one of those Mapai politicians who make up the bulk of the establishment and whose lives have been spent in the "supreme value of the national work." This dapper man, now 61 years of age, is rather secretive about his private life. Born in Vilna, he came here in 1920 to study at the Hebrew University, where he worked as a teacher. From teaching he moved to Tel Aviv, where he became active in the consumer cooperative movement and then in the independent position. He and his wife, a kindergarten teacher, and their three sons live in a modest flat in a cooperative housing scheme, in what was once the "far north" of Tel Aviv, this is now a suburb on one side by Rehov Dubnow and on the other by Rehov Ibn Gvirol. While the Mayor's home found itself in Rehov Meneh, this was not only a stone's throw from the city centre, but also the Mayor's first took office in the city to Mayor Mordechai Namir.

Former envoy

Namir, a veteran leader and former ambassador to Moscow, after decades of control by the General Council, Israel Rabinowitz, in his last few years in office, and Rabinowitz's resignation early in 1967, was elected to the mayoralty.

Friends of Mayor Rabinowitz explain that unlike his predecessor, he does not re-

gard himself as, a kind of Lord Mayor, the first representative of the city, working hard in his public image, delegating powers, letting others run the town's affairs. He sees a mayor as "the first among equals of a cabinet-style administration" who initiates and coordinates operations and intervenes whenever necessary to get things done. His critics charge that he devotes too much time to particularist details, too little to other things. This, they say, comes from his many years' training in running the accounts of the consumer cooperative network. But he is, primarily, a hard-working politician, keeping in touch the whole time with the many people who make up the cogs that turn the wheels in the power apparatus.

He is very much a key figure in the Labour Party (as someone put it, a chip off the Sapir block) and entirely loyal to Golda Meir as only a lifelong Mapainik can be. On Saturday nights, "Gush" politicians squeeze into his apartment to decide on how the party will function. In addition, he is passionately interested in Tel Aviv University, on whose executive body he serves. He also holds some bank directorships.

THE Mayor's uniquely influential position means that he has greater access to government coffers than most other mayors, but the brutal facts of municipal finances are still that of Tel Aviv's annual budget of IL280m., some IL120m. go on wages, and another IL85m. on repayment of debts, leaving only about IL40m. for an operational budget. There are those who advocate stringing down the wage bill by dismissing superfluous manpower. This is easier said than done. The present administration claims that it has about 8,000 city employees, while others put the figure at over 11,000. For decades now, each party in the fluctuating city coalition has brought its men onto the city payroll. Once there, few are dismissed, however incompetent they may be. The municipal employees union is a very strong trade union, and provides the political base of some of Mayor Rabinowitz's oldest henchmen on the Tel Aviv Labour Council. There are some cynics who say that some Tel Aviv city officials have not worked for 40 years.

Many of us recall the frequent strikes that paralysed Tel Aviv municipal services when the last General Zionist Mayor, Haim Levanon, was in office in the 'fifties. The only labour troubles under Rabinowitz have been wildcat strikes among sanitation workers, and Labour Party officials blame these on the driver of a sanitation truck who is their spokesman — a Free Centre Party man.

WHEN I was spelling out some of my thoughts on the state of Tel Aviv, Mayor Rabinowitz brought me up sharp with:

"I inherited Tel Aviv — its good and its bad aspects. The fact is that Dizengoff set the original pattern and he envisaged Tel Aviv as a city with a maximum population of 50,000. On top of that, we are saddled with the inheritance of British misrule, when they allowed the southern quarters to spring up without any planning — the Florentine and Hatikva Quarters were under the jurisdiction of Arab Jaffa. We are living today in a city which was laid out in the late 1930s by Sir Patrick Geddes, whom Rokach invited here as the best town planner of the day, and he gave us the narrow streets. But who was to know then how it would all turn out?"

He talked of his plans for further development with the sparkle of a visionary and glowed as he spoke of "returning the beach to Tel Aviv," of the new Clore Park facing Manshiya, of redevelopment of the slummy sea-front between London Square and Herbert Samuel Esplanade, of the "final cleansing of the sea" right to Bat Yam, and of the building of another 5,000 hotel rooms.

It was as the mayor sped on with these heady plans that we parted company. I am afraid he found utterly incomprehensible my questioning whether more might not be worse, whether all this busy hotel building might not be in the interests of the long-suffering Tel Avivians, and in the end, he self-defeating as far as tourism was concerned. He was firm. "Tel Aviv has to maintain its share in tourism, and hotels can only go up along the sea-front. I do not accept the view that they constitute a public nuisance. I know it's fashionable to talk of the quality of life in our city but we also have to look after the livelihood of its citizens."

Here Mayor Rabinowitz told me of some of his problems in refurbishing the city's shabby appearance.

'Showcase' street

"We decided to fix up Rehov Hayarkon, which with all the hotels and tourist centres going up should be our showcase. So we started off with the 70 houses stretching from Keren Kayemet to Allenby. That was three and half years ago. We set up a joint fund with the Government. We offered householders a 50 per cent loan on the cost of decorating their houses with eight years to repay, then we offered a 40 per cent grant, with house-owners only asked to put in 10 per cent of their own money, and ourselves providing the labour. Up to now, only 13 house-owners have given a positive response."

The mayor is sorrowful about the neglected appearance of the heart of Tel Aviv.

"Nothing will move until the Government settles the question of the Tenants Protection Law, for 50 per cent of all apartments in those houses are under the key-money scheme. Billions of pounds go to waste because the house-owners refuse to look after their property."

All that admitted, I wondered why all the old mistakes were being committed again in the newer parts of the city, for instance in the already overcrowded Shikun Baviy and the ugly

L-Plan residential area beyond the Yarkon River. All the indications were, I pointed out, that the building contractors and not the town planners are deciding on how our city will look. I cited the new Dizengoff Centre, where contractor Arye Piltz seems to have been given the same freedom as he was allowed with the El Al building, with its utterly inadequate parking facilities on busy Ben Yehuda.

Mr. Rabinowitz disagreed very strongly with my views. "If you want to live in the very centre of a metropolis, then you have to take the bad with the good — educational facilities, entertainment and shopping centres and so forth." You can hardly expect to live in the bucolic conditions of Kfar Shmaryahu... People used to scream about the Nordia shanty town and how disgraceful it was to have a slum in the centre of town. Now we've removed it and are embarking on a major development scheme, they talk nostalgically of the good old days."

Letters of praise

He most certainly did not agree that the residents of the Baviy Quarter had a raw deal and as for the new housing estates in the L-Plan area he said:

"I have received many letters from residents there praising the place. I've been to see them and they are satisfied." He advised the critics to wait until the trees and greenery had had time to grow.

THE Mayor has his own views on aesthetics, believing that the Tel Aviv Museum has exceeded all expectations. "I was there with my wife on a recent Saturday night and I saw large groups of youth entranced by what they saw," he said with profound satisfaction. When I recalled the criticism that a hospital should have taken priority over the museum (which is largely empty) and a library, he lost his composure.

"We are spending IL120m. on hospitals, and (Continued on page 26)



Travelling North... the Reading D tower dominates the view along Rehov Ben Yehuda. (Israel Sun)

Marketing with Martha

"It's impossible to be a pure vegetarian in Tel Aviv. For that you'd have to live in Upper Galilee. In Tel Aviv, you shouldn't even breathe the air."

The man who made this statement to me is a vegetarian living in Greater Tel Aviv. What's more, he has just opened a health food store, which he hopes to be the first of a chain. Mr. David Paz modifies the above statement by saying that, even while living in a city, a person can aim for what he calls "rational nutrition" — as close as possible to the natural state of things.

There are conflicting definitions of vegetarians and what, for lack of a better word, might be called "naturalists" — in Hebrew *naturologim* and *naturologot*. Mr. Paz gives them strict definitions: "A *naturolog* (vegetarian) is a person who eats only vegetable foods — no meat, eggs, milk or other dairy products. But he cooks his food."

"A true *naturolog* ('naturalist' — the word 'naturalist' has philosophical-religious connotations) does not cook his food. He may even eat meat, raw, at the beginning, but as he attains a higher level of understanding, he will give up meat, eggs, and milk." There are very few pure "naturalists" in Israel, Mr. Paz says.

But there are quite a lot of people in this country who consider themselves vegetarians or naturalists. The ones of my acquaintance seem to fall into two categories: those who refrain from eating meat, generally on grounds of humanity to animals, but will eat or-

inary food otherwise, sometimes including fish; and people who might be called health-food enthusiasts, who seek all sorts of specially foods such as whole-wheat bread and organically-grown vegetables.

It is this latter category of vegetarians who support the growing number of health-food stores and health-food counters in regular supermarkets. Mr. Paz's new shop is called *Beit HaTalmidim*, and it is located at 107 King George St., near Kikar Masaryk. Mr. Paz has long been a supplier of products to other health stores, and some years ago he opened the over-ambitious and now-defunct Reform House Supermarket on Rehov HaTishmona'im. This has no connection with the Reform House (*Beit Tova* in Hebrew) at 16 Kikar Masaryk, which is no longer a pure health-food store, but sells general "delicatessen" goods as well — which has earned it the disfavor of the vegetarian movement in Israel.

The new store, Mr. Paz's *Beit HaTalmidim*, is also not formally "recognized" by the Movement of Vegetarians and Naturalists in Israel, but he says this is only because he refuses to subsidize the Movement. He does, however, offer a 10 per cent discount to all card-carrying members of the Movement. (Dues are IL2 monthly.) The Movement recommends another new shop in Tel Aviv, which will be discussed below.

Mr. Paz's new store — open just over a week — carries a wide range of health-food products, from all sorts of natural grains (mostly

local) to sugar-free jams (all for-omatoes, quinces, and pumpkins, eign). In fact, my single criticism of *Beit HaTalmidim* is the large proportion of imported foodstuffs. There are the jams and chocolates from Switzerland, tinned meatless meat from England, coffee-less coffee from Switzerland, and apple vinegar from Switzerland, to name a few.

When I asked Mr. Paz about this, he said the foreign products were superior in taste, or that there were no equivalent local products. As for the jams and chocolates, he said the foreign ones say "Dietetic" on them while local products can only claim "Dietetic," because of Israeli food laws.

Among the local natural products which *Beit HaTalmidim* offers are pure, unheated, natural honey (not from sugar-fed bees, I was told), unheated tahina, Naot fruit juices, Shefa Arad's dried soy meat-substitute and its new breakfast cereal, a locally-made Swiss muesli-type cereal by Mutarim *Tiv'im* Ltd., which is also under Mr. Paz's management. It sells for IL7.20 a kilo, compared with IL6 for 370 grams of imported Swiss *Famila* Muesli.

Gourmets, as well as health-food buyers, should take note of Mr. Paz's promise to import wild rice. This may be somewhat expensive, as it is elsewhere in the world. But ordinary housewives may want to try the health-food stores for such novelties, not expensive, as brown "full" (unpolished) rice instead of the less-nutritious white variety. Mr. Paz suggests that it be soaked overnight in water to make cooking easier.

Brewer's yeast, tapioca, seaweed, garlic capsules, grape sugar, herbs and herb teas, whole semolina, grape-sugar candies, dried fruit without sulphur preservative, whole-meal bread are among the other products which consumers-in-the-know can find at *Beit HaTalmidim*. Mr. Paz will be glad to give an explanation to the less knowledgeable. He will also stock a small range of fresh fruits and vegetables, grown with organic fertilizers and without pesticides. These will cost an average 10 to 20 per cent more than regular produce in supermarkets. They will come from Kibbutz Gezer, Moshav Yodfat, Moshav Ezel Zion, Amirim, and other reliable sources, Mr. Paz says.

THE health-food store which is officially sponsored by the Movement of Vegetarians and Naturalists in Israel is a four-month-old venture at 12 Rehov Ba'alai Ham'acha, just off King George near Allenby Road. (The home station of the No. 20 bus is there). I visited the shop and found it rather primitive and very "natural." It is run by veteran vegetarian Zvi Barzel, who formerly had a similar shop in Petah Tikva.

The shop is called *Tova u-Vriyat* (Nature and Health), "supply centre for vegetarians, naturalists and their supporters." This tiny shop offered some of the loveliest-looking fruits and vegetables I have ever seen — organic or non-organic — and these were organic. The prices were not high — 80 agorot a kilo for large firm eggplant (Reform House at Kikar Masaryk had some — many on the same day), IL1.80 for gamba, IL1.50 for guavas. There were also fresh dates,

purple and green grapes, avocados, accepted, a religious duty to eat meat or fowl on Shabbat and holidays, he published a tract called "Hazon HaTalmidim u-Hazon HaTalmidim" — The Prophecy of Vegetarianism and Pence.

In everyday terms, Mrs. Cohen, has always managed her kitchen entirely without meat or fish — which means that though *kasher* she has only one set of dishes. She is not against cooking complicated dishes out of ordinary ingredients, so long as they are meatless and fishless. Her Shabbat and holiday tables sport many familiar Jewish dishes, made with substitutes — vegetarian "gofite fish," pickled "herring" made from eggplant, eggplant chopped liver, vegetarian cholent.

There is a difference in Yom Kippur customs as well. "We do the *kaporot* ceremony with money, which goes to charity, instead of encircling the head with a live chicken," Mrs. Cohen told me. Today many modern Jews do their *kaporot* with money, not because of vegetarianism, but because of aesthetic preferences.

Rabbanit Goren recalls how she and her brother, products of a strictly vegetarian upbringing, made life difficult for the neighbourhood ritual slaughterer, whom they taunted with cries of "Murderer!" Her schoolmates used to, in turn, taunt her with calls of "Vegetarian — eat some sausage!" She would overcome the temptation by eating some plain garlic instead. She also recalls how she once "rescued" a still-flapping carp from a neighbour's shopping basket, and kept the fish alive in the bathtub for a week. Today, she eats fish, but no meat, and Rabbi Goren does the same.

IT is rather rare to encounter Orthodox Jewish vegetarians. Perhaps this is because vegetarians tend to make a religion of vegetarianism itself, or because Orthodoxy has its own stringent dietary laws.

SHI, there are Orthodox Jewish vegetarians, and Israel's most prominent vegetarian is Tel Aviv Chief Rabbi Shlomo Goren. Rabbi Goren came to vegetarianism only in recent years — reportedly after his experiences in supervising the Army's slaughterhouses. But his wife, Rabbanit Tsvia Goren, is a lifelong vegetarian. She and her brother, Jerusalem Deputy Mayor Shear-Yishuv Cohen, were raised in a strictly Orthodox and strictly-vegetarian household in Jerusalem.

During Succot, I met at the Goren's home with the Rabbanit's mother, Mrs. Sara Cohen of Jerusalem. She explained to me that her late husband, Reb David Cohen, well-known as *Ha-Nasir Ha-Yerushalmi*, began eating vegetarian as a young rabbinical student in Europe, not always able to find *kasher* meat. Gradually, she said, he grew to accept vegetarianism as a moral precept, based on the injunctions to be humane to animal life. In an effort to convince other religious lea-

ders that it was not, as commonly accepted, a religious duty to eat meat or fowl on Shabbat and holidays, he published a tract called "Hazon HaTalmidim u-Hazon HaTalmidim" — The Prophecy of Vegetarianism and Pence.

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GARDEN HINTS FOR October

By Della Cohen

Starting a new garden

YOU can start a garden at any time in the year, but the best season for this is surely the autumn. Before starting the practical work make a plan on paper, taking into consideration the orientation, the topography, type of soil, possibility of irrigation, the amount of time you can give to the care of your garden.

Tools and supplies — In amateur gardening it is important to have good tools to save time and to do a good job. To start your work you need essentially a fork, a hoe, a spade, a steel rake, hoe and a watering can. For improving the soil: manure or compost and packets of peat moss or vermiculite.

You must first get to know the soil in your garden. Only then can you improve it and choose the plants best fitted for it. Natural soil differs in an infinite variety of ways. The best way to know your soil is to dig a hole and look at it. Take note of the depth the roots can penetrate, of the texture of it (sand, silt or clay particles), how fast it absorbs water (less than 8 cm. per hour is considered slow). With this information you can make realistic plans for your future garden.

Digging is needed for every soil, no matter what the exposure. The deeper you dig the better. In this way you increase the aeration of the soil and give the roots place to expand. Organic matter (manure and/

or peat moss) mixed into the soil improves the structure of the heavy clay soil, which is what we generally have in the Jerusalem area. In medium and sandy soils adding of organic matter helps to hold moisture and nutrients. Spread the mixture at the rate of 10 kilos for each square metre. Use poultry manure at half this rate.

Annals — You will enjoy your first annuals if you sow the seed now. Choose a protected sunny place near a wall or a fence for sweet peas. In half shaded places you can sow nasturtiums. You can obtain the most attractive landscape effects using the nasturtium to form a dense carpet on the ground or to cascade over a wall or a terrace. The plants will bloom most prolifically even in a rather poor soil.

Shrubs and trees — Prepare the holes for planting shrubs and trees now. The holes must be 50x50x90 cm. for trees, smaller for shrubs. Keep the holes open at least one month before planting.

Do not buy plants until you know exactly where you wish to plant them.

Bulbs for Spring blossom — Bulbs are the earliest plants to bloom in spring. The beautiful colours and shapes of their flowers will give you your first real satisfaction as you see a new garden. Spring flowering bulbs should be planted in the autumn. Always plant bulbs in groups or clumps, never in rows. You can plant



Saxifraga var. Laurentii — reserved for gardeners who have no garden but do like plants around the house. This plant goes with modern decor and is easy to care for. It needs little sun but is sensitive to low temperatures. Allow the soil to dry between waterings.

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Third shop from Allenby Road

New for women — municipal inspectors

By Lea Levavi

Jerusalem Post Reporter
THE best allies in the fight for "women's liberation" in the employment field are men who simply are not attracted to certain kinds of jobs. This has led to female supremacy in such fields as social work and elementary school teaching, but recently a new and far more "masculine" occupation has been added: ten per cent of the Tel Aviv Municipality's inspectors are women.

"For a good many years, we've had girls in the inspection force," Zeev Katz, head of the Inspection Department, hastened to tell me, "but never as many as now. The reason is simply that there aren't enough male candidates." Seeing this answer did not satisfy the woman interviewing him, he added "But I don't mean to imply that we're dissatisfied. The girls are excellent workers."

Trained in the same courses male inspectors take, the 25 female inspectors (out of a total of 280) do the same work as their male colleagues, "except that of course we don't send girls out to deal with piddlers in the market, to work in our prout cars, or to participate in dangerous assignments." So what do they do?

"All the other tasks men do. We employ women wherever we feel they are needed at a particular time. For example, sometimes we need them to inspect parking meters and hand out tickets to violators. That's when they are seen most in the streets." A female army officer works with the girl inspectors "on problems concerned with their being women."

Girls who want to work as inspectors must have completed army service and must have at least an elementary school education. "Of course we prefer girls with at least some vocational high school training." Good physical health is, of course, very important. "And we prefer girls who are rather good-looking."

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Tel Aviv Municipality's new inspectors out on the job in their specially designed uniforms. These are giving out parking tickets. (Israel Sun)

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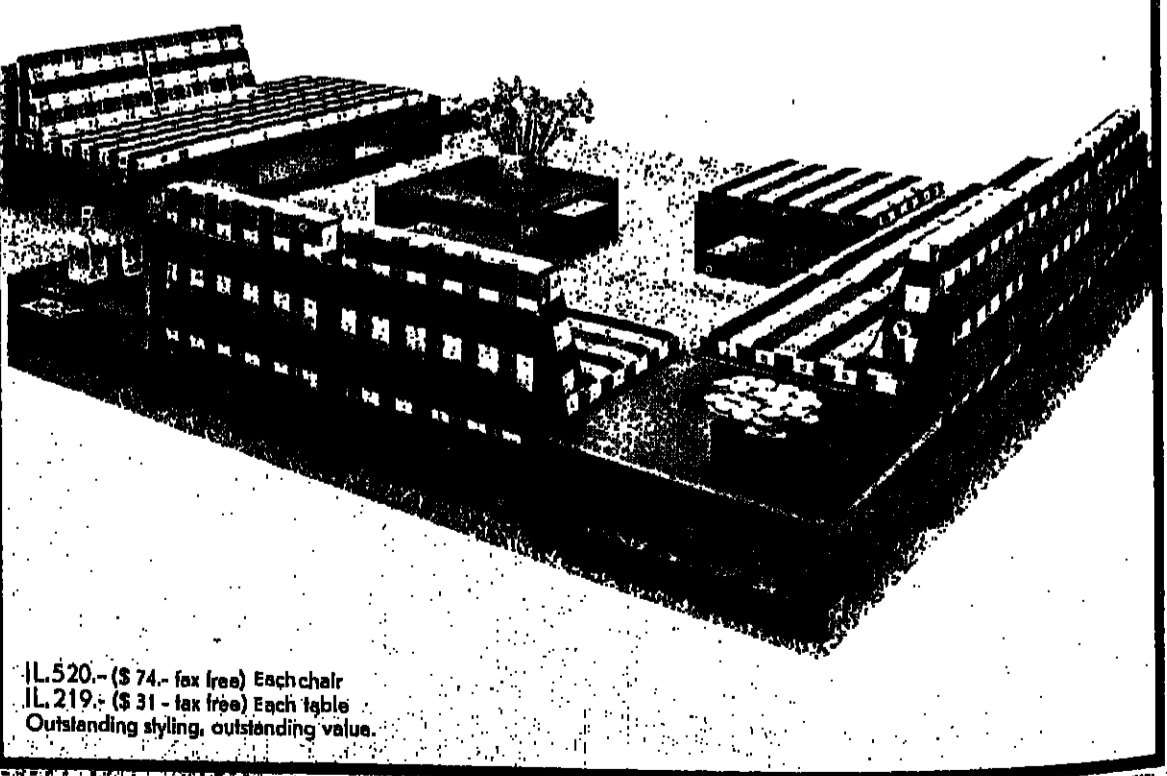
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BIG SIZE BOUTIQUE

By Helga Dudman
 Jerusalem Post Reporter

DOES fat begin at forty-four? At the "Big Size Boutique" ("Hemlepar Hagadol"), the answer is, more or less, no. "We're not for the fat," Arlik Kfir, partner and designer in this new Tel Aviv shop, told me. "We are for large sizes."

Regular sizes, I learned to my chagrin, are 42 and below. I wear one or two sizes above this, depending on one thing and another, and had expected to feel, if only briefly, positively sylphlike at "Hemlepar Hagadol." Not so. Arlik was extremely gentlemanly and even did a little measuring: "You're slightly under 44," he assured me, using a tape measure and Burda's international statistics; but this is not the way it comes out in the shops. "Women who wear size 44 and over have trouble finding elegant and distinctive clothes," Arlik assured me; again, a complaint I have never seriously encountered, though plenty of women in this range give or take a size, do have trouble finding styles that are not insistently "young."

Clients—two kinds

Located in a non-shopping district (not far from the Habimah, at 71 HaHashmonaim) "Big Size" has two kinds of clients — girls in their teens and early twenties who, being young, ought to be able to bear the term "fat"; and middle-aged women who no longer have the figures they once did. "Two kinds of styles are thus available: the kind of uncluttered lines for the woman who is well past adolescence, and designs jazzed up with buttons and collars for the young — with plenty of variety in fabrics, too

(local ones whenever possible). There are no vast racks of stocks; if you like something you see, it will be made up in your size, which makes the place something in between ready-to-wear and custom-made. This method can be a great help to women who may be, let us say, size 42 above the waist and size 46 below. I have at least one usually law-abiding friend who, faced with the problem of finding a suit in a shop, makes a point of confusing the salesgirl with incessant switching of jacket and skirt, in an effort to leave the place with mis-matched parts — that happens to match her parts. She no doubt consoles herself with the thought that she is making life easier for the next customer — on the assumption that she will be 46 above the waist and 42 below.

ARLIK's partner is singer Dani Golan (formerly of Zemed Darom Parade), who "wanted to be involved in something besides singing" and was "looking for a business." Dani's irresistibly slim wife Nehama was at the shop when I visited. She is tall, willowy and wears size 38. Isn't a girl like this going to depress the size 48 customers? "I'm just waiting for Dani," she told me. "The woman who works here is a larger size." For the record, I should like to report that figures like Nehama's do not fall from heaven. "Yes, I watch my weight," she told me, "and I have a tendency to gain... But I do a lot kinds of styles are thus available: the kind of uncluttered lines for the woman who is well past adolescence, and designs jazzed up with buttons and collars for the young — with plenty of variety in fabrics, too

true. Most of them were born just like you and me. As for the plump Israeli woman — her name is legion. "We are in touch with the Weight Watchers organization," said Arlik, "and do you know how many names they have on their rolls? Thirty thousand. And do you know what percentage of those are under thirty years old? Forty per cent."

The figures — the statistical ones — are dismaying, but perhaps not so surprising, considering the elements in our society: an increasingly sedentary and car-driven way of life; army food for 18-year-olds; Jewish Mothers; and a way of life in which bottled soft-drinks have completely driven out the glass of water. Early marriage, too, may play its part: many girls have sensational figures before they turn 20. If they catch a husband around that time, they may feel there is no longer any need to watch their hips, an outlook which can be disastrous.

"We do outfits for a firm which employs hostesses — and not just ordinary pretty girls, but ones who are intelligent and multilingual. Some of them wear large sizes," said Arlik. (I liked the implication here — that a girl who uses her brains professionally is somehow entitled to be broader in the beam than her purely decorative sisters). But this raises a question: is it a contribution to the nation to make it easier for overweight girls to solve their clothing problems? Ought they not, more properly to be thrown back on their own strength of character?

In the meantime

"Yes, but in the meantime," said Nehama, in her size 38 knitted miniskirt, "they have to wear something." The "Big Number" produces fashions up to size 50 — and size 50, according to the Burda chart, covers a 116 cm. bust, which should give anyone pause. Of course, sizes in this country are far from standardized, and one firm's 58 may be another's 42. (American designers used to exploit these roaming ranges to good psychological advantage. A small junior size might be called 16, and a good hefty one — 18; but what a comfort to wear the abstract number nine! Similarly, fatty sizes are called things like "16 1/2," which sound positively adolescent).

The styles at the "Big Size" — which are not labelled as to size — included a very good-looking safari pants-suit in off-white denim



At left, appearing as an amateur mannequin, a beautiful young girl who had already lost 80 kilos at the time she was photographed in a "Hemlepar Hagadol" mazi — and still has some way to go. "She's of Yemenite origin," explained Arlik Kfir (far right), "and boys and girls born here of Yemenite parents can be, as you see, much heavier and taller than their parents." At centre, partner Dani Golan. (Nagar)

Levy, Rahel Atlas, Yigal Bashan, groghe French corduroy with lined jacket, at IL300, and a classic wool tweed suit at IL350. Maxi dresses range from IL250 to IL300; and separate pants — a boon to tall women, or those whose hips do not match their waists — are from IL70 to IL90. (Prices are higher in plenty of booming boutiques; I cannot help thinking that it would be doubly deflationary if overweight women would eat apples for a month — and fit into easily available sizes. "Larger sizes require more fabric," said Arlik, "which is why many firms find it unprofitable to make them.")

Many entertainers
 "We're out of the high-rent district," said Arlik, "and we don't take advantage of the fact." For the last three years he has done a custom fashion business on the same premises, and his customers have included many entertainers — Ilanit, Yehuda Barkan, Edna Lev, Oshik

The press release announcing the opening of this new establishment begins, it is a pleasure to note, with the sentence, "Fashions for the fuller woman are a problem for many Israelis — although people are dying of starvation elsewhere in the world."

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MENAGERIE

which I do without restraint. A fussy observer might object to the nails sticking out at all angles to the dangers of all passers-by who, I agree, will just have to look where they are going. It was impossible, she explains, to find any small nails in the house. I know this to be a fact as it happens to me all the time, except when I need a big one when I can only find carpet tacks.

The edifice is liberally splashed with blue paint bought from her own pocket money (taken in advance), a colour she maintains is pleasing to rabbits who get sick of seeing everything green, as well as having powers to avert the evil eye. It is also generously daubed upon her own person and I am glad of my insistence that she should work clad only in her underwear. There is also a good deal of it on the

floor in spite of the spread of papers, on the dog, the spread of papers, on the dog, the door-knobs, the refrigerator and the bathroom taps. Also inexplicably on a number of knives and forks. The rabbit's name, Mr. Coco Archibald, is tastefully picked out in white on its doorstep. Unfortunately, the news that it has died reaches us, probably because it was un-protected by blue paint, its other owner not having been so farsighted. Both girls are desolate and the handsome desirable residence is shoved onto a corner of the veranda, to await the half of some other suitable tenant.

The first intimation I have that without harm. She has no doubt that our menagerie is going to be extended in the presence of a large box outside the kitchen door. The box is the old fashioned kind that used to be used for oranges in the first place and later for cupboards and tables and cots for newborn babies, as well as packing cases when anyone wanted to move.

The cartons that have replaced them are by no means as versatile and are inclined to disintegrate rather unpleasantly in the first shower. It occurs to me that the box must have been salvaged from some old timer's store and it is not until I happen to go into the attic and see some newspaper covered planks neatly stacked on the floor that I realize who the old timer is. By this time the box has been reinforced by mosquito netting, and my daughter informs me that she is the fortunate owner of half a rabbit. The other half belongs to her friend Gillian at whose house it is now residing, but it will be brought to us weekends and holidays when transport to Nahariya is available, and when it seems in need of a whiff of seaside air.

I am dubious about how our dog will react to this addition to the household. He is inclined to be a bit possessive about what he regards as his property and is already sniffing round the box assuming that it must be for his comfort or amusement. Though he tries hard he cannot squeeze himself wholly inside, so he either leaves his hindquarters outside or goes in backwards and protrudes from where the front door will be, both equally inconvenient arrangements which he is prepared to endure solely out of his devotion to us.

Special charge

Hannah assures me that Gillian's dog Linda, so far from resenting the intrusion of the rabbit into her domestic affairs, regards it as her special charge and has twice brought it back from illicit excursions, carried in her mouth, and delivered to its distracted owners.

New on the market

MASCARA, shadow, eyeliners and false lashes with all their many variations... these are the most common eye make-up products, designed to make the eyes look good... Today, two new products from the Mary Quant cosmetics range, lash conditioner and eye care stick, are intended to keep the eyes looking good tomorrow too. The eye-care stick, looking like a bright yellow lipstick in a little black and silver case, is described as a "fine textured oil lubricant for the sensitive eye area, to keep skin soft and supple, help keep wrinkles away." The lash conditioner, a colourless, slightly greasy cream sold in a pack similar to that of brush mascara, is intended to "put back into the lashes what the drying effects of mascara and false lashes take out." Both are for regular use at night. But maybe someone could come up with eye make-up which don't harm the eyelids or dry out the lashes in the first place?

A NEW shampoo - Camomile - from Blo Médian is intended especially for blonde and light-coloured hair, said to highlight its colour and to preserve its sheen. A fair-haired friend sampled it for us, was satisfied with the results. Price is IL.75 per bottle.

SPECIALLY designed for both home and car is Mollat's smallest package of "Tats-Rats" facial tissues. Manufactured by Montana Paper Mills of Nahariya, the bright orange box contains 75 tissues which pop-up automatically one after the other. The box sells for IL1.50.

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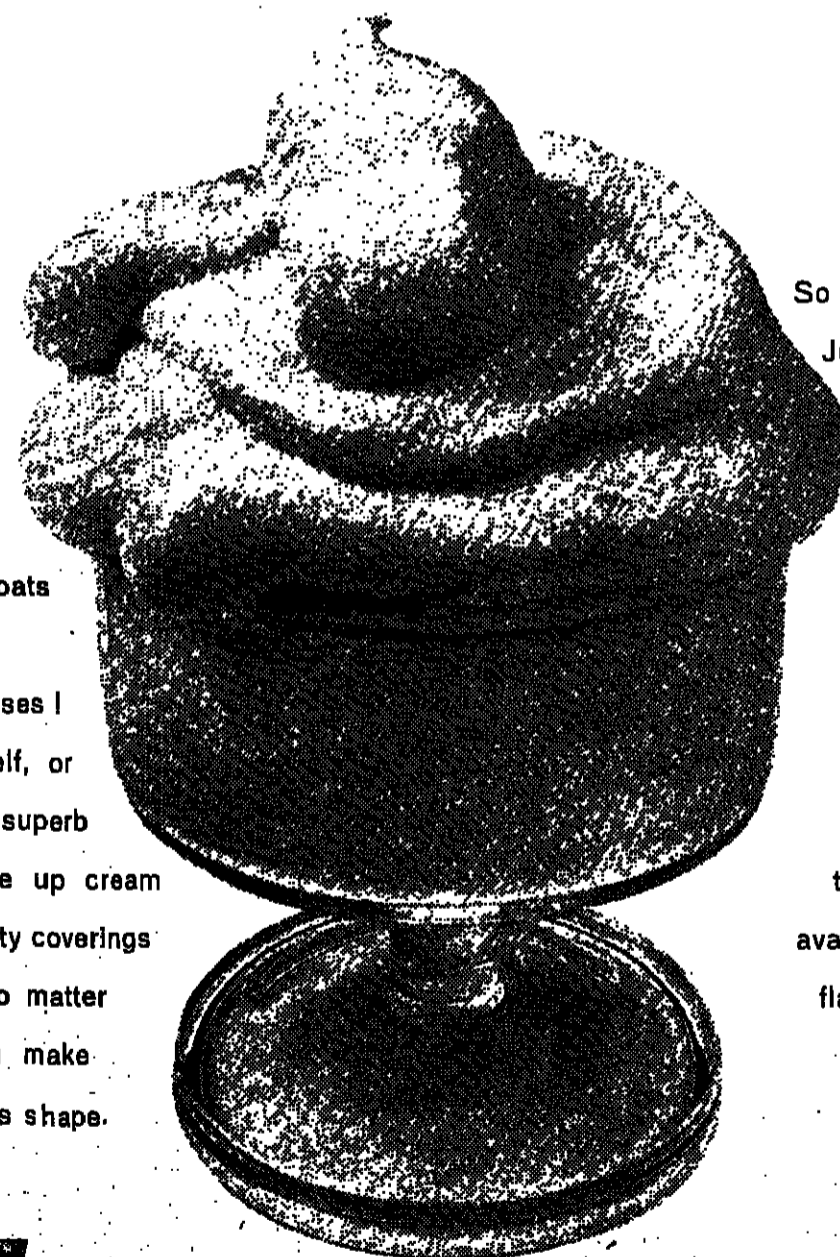
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A SUPERB 'ANNA'

THEATRE
Mendel Kohansky



Pinna Gery and Rafie Taylor in "Anna Frank."

ANNA FRANK adapted by F. Goodrich and A. Hackett from the Diary of Anna Frank, directed by Orna Porat, set by Lydia Pincus Gani, at the Theatre for Children and Youth.

THE STORY OF THE CON-CUBINE, written and directed by Oded Beeri, at Zavia. Set by Avie Margalit, music by Yossi Marhaim.

BIRDBATH by Leonard Melfi, directed by Bennes Mardenn, at Django in English.

ANNA Frank is still with us, her luminous personality still shedding light and reminding us of what happened 30 years ago. At the performance of the play based on her Diary I heard an occasional sob, and there were many red eyes as the public silently filed out of the hall at the end.

A number of plays have been written about the Holocaust, but only this one succeeded completely. The chief reason is, of course, the personality of Anna, an embodiment of lovely youth, a sweet, gay affectionate girl passing from childhood to adolescence, intoxicated with the mysterious stirrings in her body - hiding all this beauty in an attic where she and her family were forced to take refuge as to stay alive.

And there is another reason why this play so superbly succeeds in conveying the essence of what happened in those years: it does not attempt the impossible, to depict the industrialized murder of millions; as in Greek drama, the terrible events take place backstage, and what we see is only a reflection, which is nearer to our comprehension. We can identify ourselves hiding from the menace outside, with their sufferings in confinement, their deprivation, their constant fear of being discovered.

Warmth and humour

The production of the Theatre for Children and Youth under the direction of Orna Porat is as good as the play; the casting, the acting, the set of Lydia Pincus Gani could hardly be improved. Scene melts smoothly into scene, giving the viewer the opportunity to digest what he just saw and prepare him for what comes next; the horror rises slowly and steadily until there are scenes of warmth and humour, a humour made poignant because we know how it will all end.

Ronit Porat is a lovely girl, with her sweet looks, humour and liveliness; Gideon Shemer gives a restrained, dignified, utterly sincere performance as her father; and I can have nothing but praise for all the other members of the cast: Pinna Gery as the vain, childish Mrs. Van Dan; Mosco Almay as her glutton of a husband; Hanna Rieber as Mrs. Frank; Rafie Taylor as the adolescent Peter; Nissan Yattir as Mif Gie, and Dov Reiser as Krulor.

TURNING from the sublime to the ridiculous, I see that the Association for the Promotion of Theatrical Culture among Children and Youth, which is responsible for the production of Anna Frank is also in some way connected together with the Drama Department of Tel Aviv

University with the production of the Story of the Concubine by Oded Beeri, now being shown at Zavia. It says so in the programme.

As coincidence would have it, the evening before I attended the premiere I was asked by a friend who had recently been re-discovering the Bible why that rich fund of drama is not being sufficiently exploited by modern dramatists. I offered a number of reasons, none of them fully convincing, one of them being that the stories in the Bible are such literary marvels, so beautifully constructed, accomplishing such narrative wonders with the utmost economy of words and images, that writers stand in awe, not daring to enlarge upon or interpret or in any other way elaborate a perfect text.

Oded Beeri did dare. The Story of the Concubine is based on one of the goriest biblical incidents as reported in the Book of Judges. There was that Levite travelling with his concubine through territory belonging to the tribe of Benjamin, when he was set upon by local people who mass raped the woman, and the chain reaction triggered by that abomination culminated in a war in which all eleven tribes of Israel nearly wiped out the offensive Benjaminites.

Moralizes

The play projects the story into modern times, brings in the afterworld, invents a variety of additional characters, philosophizes and moralizes. It is derivative, confusing, ludicrous in its grandiose pretensions. The cast consists of youthful amateur performers who seem to be taking it all seriously. They must have noticed, however, that the opening-night audience was restless, that the hall was half empty after the intermission, and that towards the end, during a climactic scene, one section of the audience broke into giggles.

AT the Django in Jerusalem, a restaurant-coffee house in the heart of the city, one can have a meal and following it see a theatrical performance without changing seats which is the most civilized way one can spend an evening and departing for a moment from my role of theatre critic, I should like to state here that the food is good, pleasantly served by youthful waitresses at amazingly low prices. The play now running is Birdbath by Leonard Melfi, first shown at New York's famous Cafe La Mama Theatre, and is presented in Hebrew and in English on alternate evenings. I saw the English version directed by Bennes Mardenn.

One of the reasons - I assume - why Birdbath was chosen is the locale of the opening, which is a restaurant, and the director staged it so that the show opens almost imperceptibly like an extension of reality. There are tables and chairs on the raised platform, which serves as a stage.

Birdbath is a miniature play composed of three short acts, with a cast of two. Like a good number of one-acters and short plays written in America in recent years, it follows the formula invented by Edward Albee in his contemporary-classic "Zoo Story": a

peaceful encounter slowly reveals an underlying horror, climaxing in an explosion of violence. The difference here is that instead of an act of violence we have a shocking revelation. The essence of the story, a girl so dominated by her mother that she has no life of her own, is rather banal though put to good dramatic use. The dialogue is not very sharp throughout and flabby at moments.

Margalit Dagan, as the girl, overacts greatly, which is particularly unfortunate in such an intimate theatre, where the audience can practically touch the performers. James Werner in the subordinate part of the unsuccessful poet is contrastingly weak, and speaks his lines as if he didn't really believe in what he is saying.

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Tel Aviv: The dream that went wrong

(Continued from page 18)

The Eisenberg Hospital will soon replace Donolo in Jaffa. What do people want? We really are a nation of grumblers. What can we do if people donate money to a library or a museum but not to anything else?

We touched on the varied aspects of municipal activity: the new light industrial centre near Jaffa, the national sports centre—a joint project with Ramat Gan, the 1,000 dunam park along the Yarkon, new neighbourhood parks, the 5,000 units built for young couples — and the influx of sewage into Tel Aviv from as far as Lod-Ramleh and Kfar Saba.

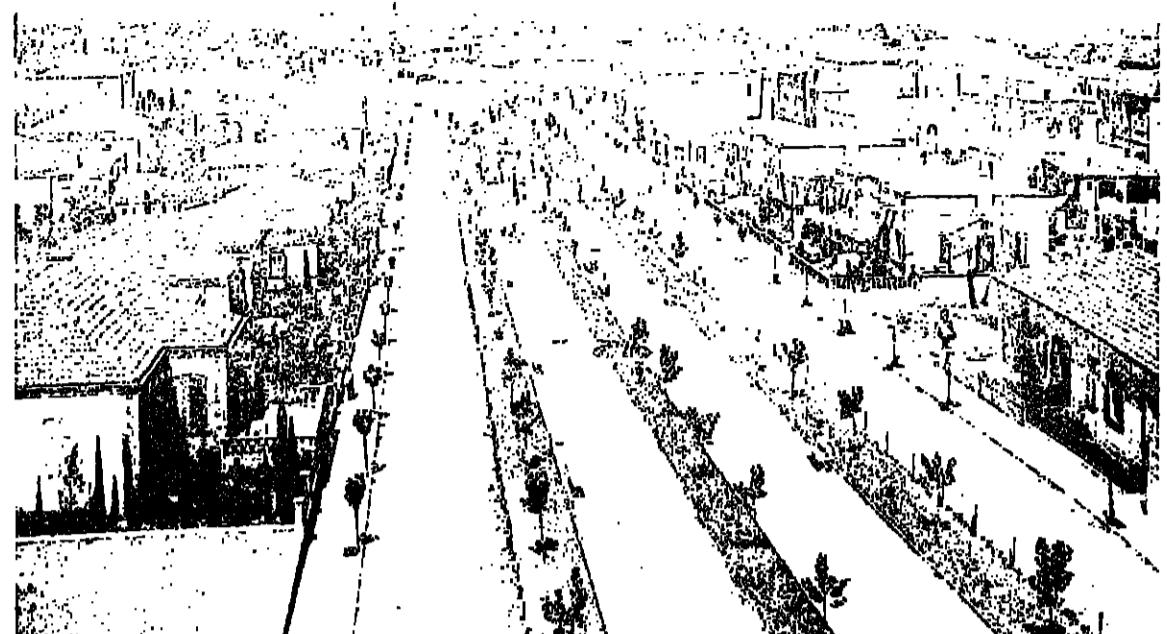
About this last he said: "We are annoyed at the failure of the Government to force other areas to settle their own sewage problems." Tel Aviv's sewage will be pumped into the processing plant in the sand dunes around Rishon LeZion whether that city likes it or not, he said firmly.

Death of night life

He was hardly aware that Tel Aviv's night life no longer existed — all the smart discotheques have been replaced by restaurants, since the owners simply could not take the nightly visits of violent rowdies and the financial burden of guards (some less polite observers speak of a protection racket). But he was fully conscious of the rising incidence of crime and hoodlums in public places, especially cinemas, and of the fact that these issues will figure in the 1973 election campaign.

"We have to adopt strong measures to overcome this wave of violence. We in the Municipality have no legal weapons to cope with it. I'm pleased that the police force, which is short of 1,000 men in Tel Aviv alone, is being augmented by the Border Police. I myself think we should extend police powers to Hago (the civil defence force) and I have suggested this to the Minister of Defence. Hago men are already stationed in public places and they could help to avert outbreaks of disorder."

Mayor Rabinowitz is not very happy with my questions about pedlars and street vendors, and



Sderot Rothschild in 1912, with an amazingly clear view of the sea and ships. First houses on left is home of Mayor Dizengoff. The homes on the right side of the street were occupied by members of the Clouche family. (Photo from Avraham Soskin collection, by courtesy of the Museum of the History of Tel Aviv)

he moans the fact that Tel Aviv is a magnet for the former from as far afield as Haifa and Jerusalem.

"We bear the burden of all those elements that have not been properly integrated into the country's economy," he points out, holding out a hope that the vendors in the open-air Carmel Market will eventually be persuaded to enter a closed building. "It depends both on our inspectors and on the police. But we have difficulty in finding manpower for both," he says.

A major worry of the municipality is the problem of slum clearance. Tel Aviv Mayor Rabinowitz told me, has 28,000 sub-standard homes, of which 12,000 are in an acute phase, and the city administration is crying for Government aid. The problem of the Hatikva Quarter is that 50 per cent of the real estate is privately owned. Halamish, the slum clearance company operated by the Municipality jointly with the Government, has in recent years removed

34,000 families, and the Mayor hopes that his new project approved by cabinet ministers will enable him to buy out and demolish 1,500 slum buildings this year. His long-distance view is to eradicate the Hatikva Quarter altogether, but that will take billions of pounds and many years.

The most successful Tel Aviv slum clearance project (started way back in Mayor Levanon's days) was that of Old Jaffa — the notorious Shtetl Hagadol, which today has become one of the most chic places to live. Smart young couples with money are now buying out old Arab houses not far from the forgotten Jewish cemetery full of gravestones bearing the names of the founding families. It was they who strove so hard to get out of Jaffa to pursue their dream of the first all-Jewish city: their grandchildren are now moving back to what now is the most interesting part of town. Indeed, an ironic rounding of the historical circle.

RADIO FOR MUSIC LOVERS

TODAY: 8.10 Schubert, 9.45 Zeller; "Der Vogelhändler"; Klavier; Mykhail Bassan; Folk Dance, 10.05 Alan Steinfield plays Schubert, Alban Berg, Chopin; The Israel Broadcasting Orchestra; Wind Quintet plays George Gounod, 4.30 p.m. Bach, Mozart Brahms, 6.05 p.m. Niccolò Concert Haydn, Gounod, Strauss, Liszt, 11.35 p.m. "Sounds from the Remote Past."

WEDNESDAY: 8.15 Johann Friedrich Bach; "Tchaikovsky"; Klavier; Mykhail Bassan, Kodaly; "Frederic" Variations (Liszt), 8.15 p.m. Nimmis Hotel and "Frederic" Variations play Beethoven and Schumann, 8.35 p.m. Zimra Orant; King Semini, Alexander Zemlinsky, George Slinger.

THURSDAY: 8.10 Viraldi, Busch, Mendelssohn, Hindemith, 9.05 Beethoven, Schubert, 10.05 Beethoven, 3.05 p.m. Handel, 3.30 "Missa Viva" Sven-Eric Beyer, George Bizet, 4.30 p.m. Beethoven, Martinu, 8.35 p.m. Mendelssohn plays Bach, Chopin, Debussy, Haydn, 11.05 p.m. Alan Steinfield, Walter Leigh, Mendelssohn; "Titania" (Solti).

FRIDAY: 8.05 Jazz, 8.05 p.m. Gounod "Tchaikovsky"; Klavier; Mykhail Bassan, 4.30 p.m. Muzart, Villa-Lobos, Chopin, Zol Aviv, 10.05 p.m. The Stockholm Wind Quintet with Alexander Tannir (Flute) and Haydn, Francesco Antonio Otti, Mozart, 11.05 p.m. "Music Has Many Faces."

TUESDAY: 8.10 "Music is a Light Year"; Tchaikovsky; Klavier; Wally Chava, Niset, Copland, Cuznera, Noval, Steiner, 8.05 Viraldi, Diphuis, Schubert, Weber, Jartina, 10.05 Schindler, 3.05 p.m. The London Symphony Wind Orchestra; plays Bach, 4.30 p.m. Concerto by Liszt; Daniel Benjamin and Judith Hezer play Debussy, 8.35 p.m. The Israel Broadcasting Symphony Orchestra; plays Bach, Mozart, Haydn, Yung Yun, 4.30 p.m. Repeat of last night's concert, 8.05 p.m. Itzhak Perlman and "Violin" Violentini play Prokofiev and the Israel Wind Quintet play Haueck Yacobi (Gala Zahal) 10.05 p.m. "Hanson" Opera by Hanson.

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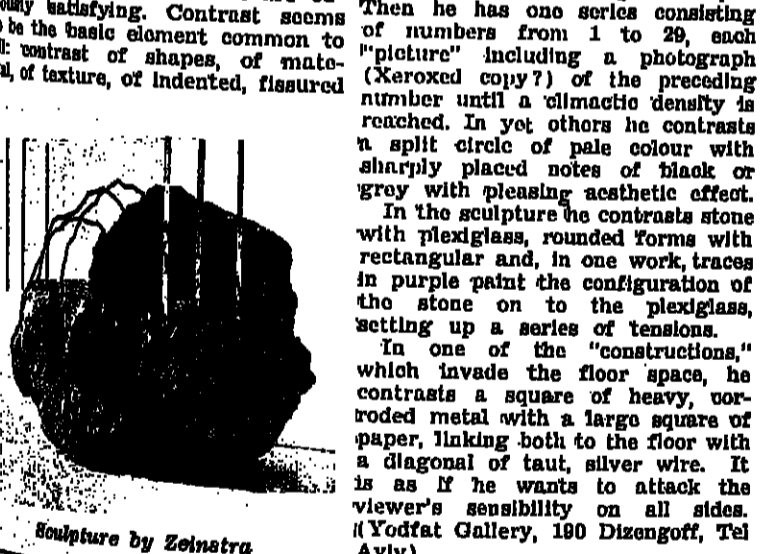


Zeinstra: Simplicity and originality

By Sarah Wilkinson

The sculptures, constructions and graphics which make up the first one-man show of Herman Zeinstra, a Dutch-born architect who settled in Israel some six years ago, must constitute some of the most original works seen here in a long time.

At first sight Zeinstra's works look simple, but closer inspection reveals they have much to disclose, and so finely balanced are the shapes and, in the graphics, depth of line, that most of them are curiously satisfying. Contrast seems to be the basic element common to all: contrast of shapes, of material, of texture, of indented, fissured



Sculpture by Zeinstra

THE FABULOUS PIONEERS

By Meir Ronnen

AS part of the month of activities designed to launch the Jerusalem Theatre as a bastion of culture for the masses in the Capital, an exhibition of early Israeli — or rather early Palestinian-Jewish — art has been mounted in the foyer. It is a splendid selection, splendidly organized for which we must thank the artists, the art critic of the "twenties" Ruben Nahum Barzel, the art critic of the "thirties" and "forties" Ben Zvi and proceeds, decreased, via Zlona Tager, Shmuel Glicksberg and Litvinovsky, to the Safad group and via expressionists like Atar to

man selling tickets at the door. For I.L.Z. a prole can spend a whole day at the Israel Museum. Nowhere else in this country is he asked to pay to see a solo collection.

Technically, the show is poorly displayed. It meanders around the endless walls and nearly all the oils reflect the lighting back into one's eyes. If the Theatre wants to go into the gallery business, it will have to consider adding partitions and special lighting. But Mr. Barzel's arrangement is clever and logical. As you walk in, the show opens fortissimo with the big guns of the "twenties": Ruben Nahum Barzel, Israel Paldi and sculptor Ben Zvi and proceeds, decreased, via Zlona Tager, Shmuel Glicksberg and Litvinovsky, to the Safad group and via expressionists like Atar to

GALLERY GUIDE

JERUSALEM
THE ISRAELI MUSEUM — M.C. Escher's Graphic Works, remarkable three-dimensional subject into quadruple medium and they all participate in the Graphic Arts Workshop of the Tel Aviv chapter of the Israeli Association of Painters and Sculptors. The show indicates that this group is striving to achieve a first rate level of professionalism, which, if not fully attained, is not far from the mark. (Artists Pavilion, 9 Atharim St.) Till Oct. 14.

LEA LEFEBVRE — The artist fashions three-dimensional subject into quadruple medium and they all participate in the Graphic Arts Workshop of the Tel Aviv chapter of the Israeli Association of Painters and Sculptors. The show indicates that this group is striving to achieve a first rate level of professionalism, which, if not fully attained, is not far from the mark. (Artists Pavilion, 9 Atharim St.) Till Oct. 14.

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MONTEBELL — New paintings and drawings by artist from Switzerland (Engel Gallery, Frum St. Oct. 21).

RONALD GARDNER — Pop collage, by a sculptor from Britain (Nora Gallery) from Oct. 11 till Nov. 21.

AUTUMN SHOW — The all-time respectable group show of the Capital's Artists Association, even more conservative than its last effort, partly because the more inventive members are missing this time. There are however, two really good canvases by Sultan and Gersha, one a fine oil expressionist. (Artists House) till Oct. 14.

ASSAF BEIG — Jerusalem debut of skilled Israeli graduate who is also professional commercial artist. (Shatz Gallery, Tel Aviv) till Oct. 21.

STEINBERG/TORONTO — Three famous names in Israeli art history, the latter two still working. There are some fine abstracts and hard hat fans. (Engel Gallery) till Oct. 7.

PIONEERS OF ISRAELI ART — 60 paintings made between 1912-29, some of the best of a fine decade. (Jerusalem Theatre foyer) till end of October.

STUDIES IN CLAY — Delightful experiments by the lively ceramics of the Royal Academy, many of which are really still projects and are more concerned with use of new techniques than with finality. (at the Khan) till November 5. Daily 11-3 p.m.; Fri. 11-1 p.m.; evenings 7.30 till 10.30 p.m.

TEL AVIV
THE TEL AVIV MUSEUM — Main building: Pablo Picasso — 200 prints and drawings (1900-1910) and sculpture — the largest and most comprehensive survey exhibition in the country. (at the Khan) till November 5. Daily 11-3 p.m.; Fri. 11-1 p.m.; evenings 7.30 till 10.30 p.m.

JEAN MAYER — Garden ceremony that are fine, original sculpture (Museum Theatre) till Dec. 15.

DAVID LEBER — recent paintings (Levit House) till Oct. 24.

NISSAN ENGEL — Paintings inspired by habitats (Levit Gallery, 19 Ben Yehuda) opens Sun. evening.

BENNY SILBERSKY — New paintings (Daght Gallery, Frishman 43) till Oct. 27.

GERSHON BENNETT — Paintings (New Gallery, Balfour 28) till Oct. 27.

YAAQOV KESSEL — Acrylics, oils, and watercolours (Levit House) till Oct. 27.

CARL LIPIN (U.S.) — Photographs (20A House) till Oct. 27.

ARIK FLATAU — Watercolours and acrylics (Kedem Gallery, Old Jaffa) till Oct. 27.

RENEK DABON — New exhibition of abstracts (Kedem Gallery, Old Jaffa) till Oct. 27.

MARAT BROU — leading young Israeli painter (Shatz Gallery) opens Sat. evening.

HAIFA
UZIEL ROSENWEIN (Brazil) — Acrylics in which pop elements, e.g. heads, partial hands resembling maps etc., are incorporated into the all-important design. Only in two instances a series of facial components, wheel, man and sun, and perhaps "Magenta" (72). The oil possibly containing the most stylistic potential is, however, an unnumbered sketch at the foot of the artist's easel, a woman sitting. (Miercaz Tarbut Ve Sport (H.)

HAZOREA
GOLD WEIGHTS OF ASHANTI — From the Nachum T. Ghisi collection. (Witlth Israel House).

ly red and yellow, blue and yellow, and green and yellow, a horizontal which may also contain the heads in a row of medals. Above it he organizes circular shapes, some white, some black, some red, some yellow. The whole is placed against a white background. The effect depends on the fact that three of his colours are primary, that common to each pair being yellow; and a closer examination will prove that his deep violet, orange and green, as sub-ordinate colours, result from the leading pair in a particular painting. There is no doubt that Rosenwein has had an excellent grounding in his medium, possibly too much so, because, in the end, the two items where diagonals slant upwards and downwards create relief, the perception and create movement. (Hagan Gallery) till October 8.

KHAILIL HAN — Oil requiring only a little more self-confidence, etching whose composition may be less complex and hopeful. (Hagan Gallery) till October 11.

GRETTY ROYMAN-RUBINSTEIN — Paintings, recently reviewed when shown in Jerusalem. (Ivad Lezaan, Petah Tikva).

FRENCH PAINTERS — Recent acquisitions from Paris. Works by Manet, Renoir, Degas, Delacroix, Goya, Lantoky and others. (OLD JAFFA (Modern Art Gallery).

WILKINSON SUMNER COLLECTOR — Paintings and sculpture, mostly by Israeli and French artists that range through several 20th century releases, including the Surrealist Collection, including abstracts and expressionism. (Hadassah "K" Gallery, 31 Frum).

DAVID MORRIS — member of Kibbutz Ein Harod, shows playful ceramic sculptures that can be whittled, hung, rolled, etc. (Bat Shiva, 8 Frum St.).

ESHER — "The Mathematical Art of M.C. Escher." Optical illusion and impression, they are dancing; then, in a distance, she is plainly sitting on his knee and she is kissing passionately — in its lapidary purity the most accomplished of the modern, expressive and content. (Mishkan LeChannut) till October 28.

ARTISTS OF THE ENK — Painting and Sculpture. (Mishkan LeChannut) till October 28.

CARMIEL
EDWARD KIMMEL — A newcomer from Russia who, like other such artists, strains at the leash towards a freer manner, with other portraits (poor facial features apart from a few instances), interiors, still life and landscape. (at the Khan) till November 5. Daily 11-3 p.m.; Fri. 11-1 p.m.; evenings 7.30 till 10.30 p.m.

SMALL FORMATS — Tiny works by two dozen leading Israelis (Kedem Gallery) till Oct. 22.

HAIFA
UZIEL ROSENWEIN (Brazil) — Acrylics in which pop elements, e.g. heads, partial hands resembling maps etc., are incorporated into the all-important design. Only in two instances a series of facial components, wheel, man and sun, and perhaps "Magenta" (72). The oil possibly containing the most stylistic potential is, however, an unnumbered sketch at the foot of the artist's easel, a woman sitting. (Miercaz Tarbut Ve Sport (H.)



Detail from "The Water Tower" (ink and watercolour) by Peter Prochaska of the Vienna school of Janzetta realism, whose exhibition opens at the "Hadassah K" gallery (33 Frum, Tel Aviv) tomorrow at 11 a.m.

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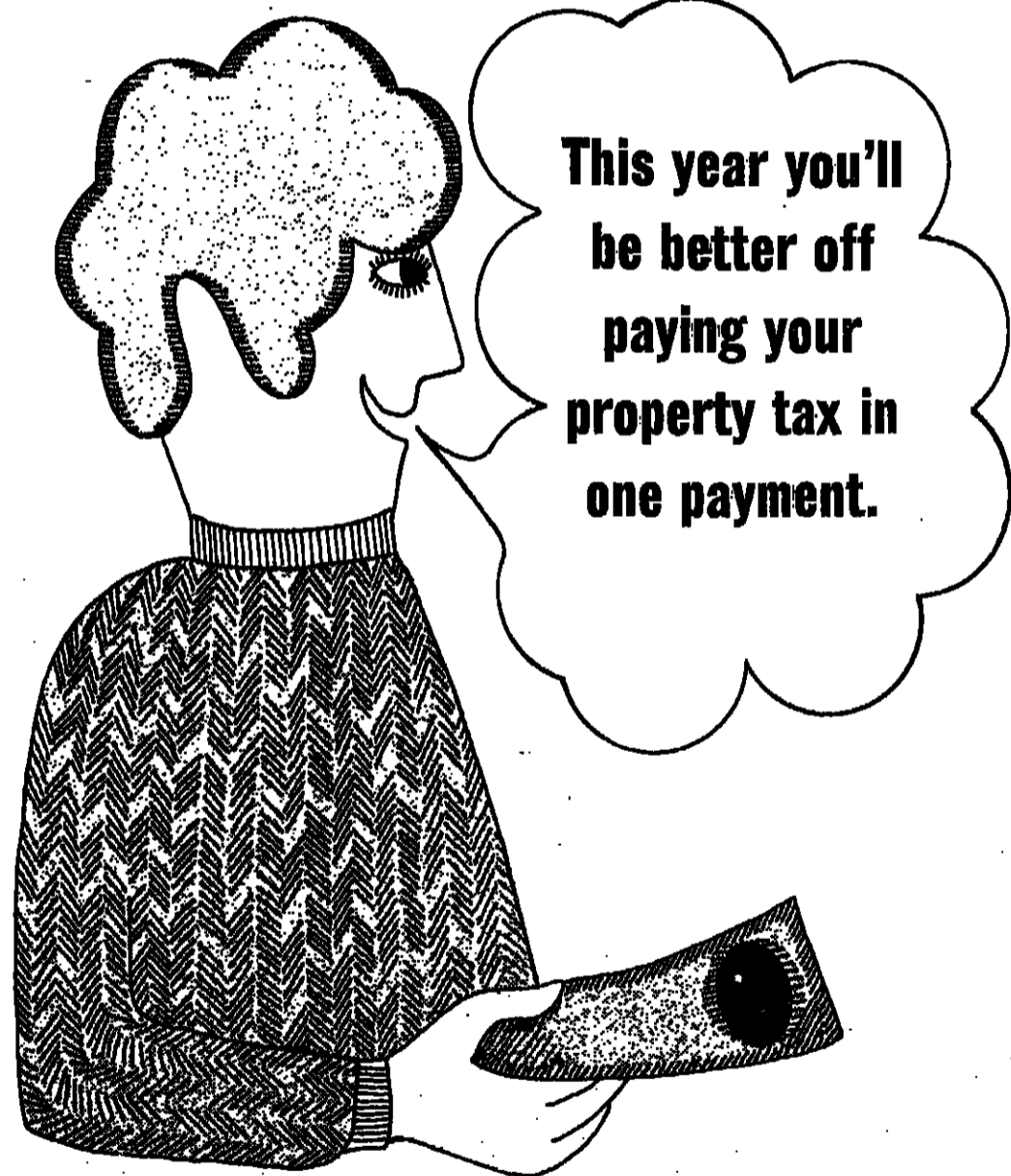
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Three Weeks Spoken Hebrew for Beginners
October 15 — November 3, 1972

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October 31, you will get a rebate of 5%—which comes to much
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PAYMENTS CAN BE MADE THROUGH THE FOLLOWING BANKS:
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If you have not yet received your Property Tax bill, and you wish to benefit
from the rebate, apply to your Regional Property Tax Office soon, and your bill
will be given to you.

Property Tax Offices are open Sundays through Thursdays, till 6.00 p.m.
This year it is better to pay your Property Tax by October 31.

The Commissioner of Income Tax and Property Tax



The trouble with
televised music

WE have lately been treated
to a quick succession of
musical TV broadcasts, some
already scheduled, others re-
sulting from changes conse-
quent upon the Munich tra-
gedy. This provides a rare
opportunity for comparison
and for the examination of the
techniques used in producing
music programmes for the tele-
vision screen.

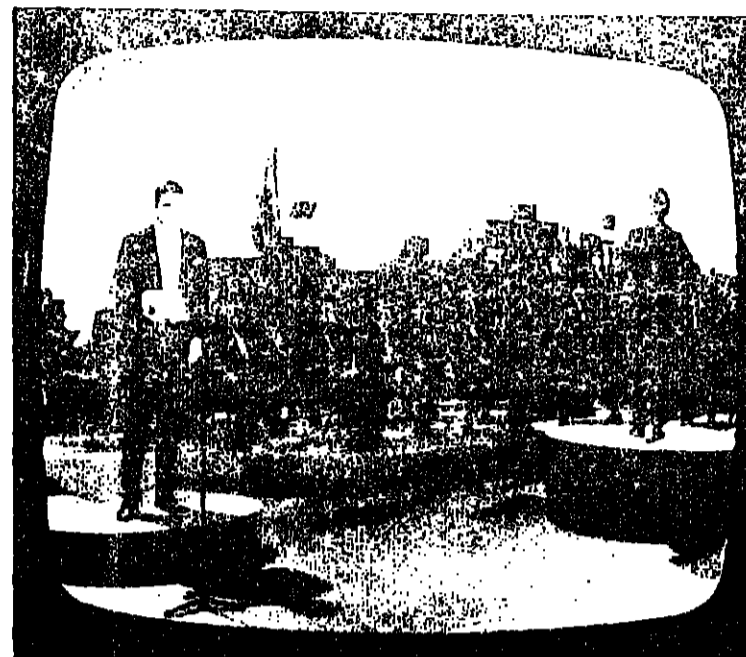
On Tuesday, September 5,
we were given "As Song of
Summer," which recreated the
final, tragic period in the life
of Frederick Delius, the Eng-
lish composer. Seen through
the eyes of Eric Fenby, com-
panion and amanuensis of the
blind and paralysed composer,
the drama of those last three
and a half years until his
death in 1934 was excellent-
ly handled. The music — at
its best in scores describing
or reflecting nature — was
kept discreetly in the back-
ground and did not play any
significant part in the film.
For the general viewer, the
struggle of Delius to get his
music transcribed, and Fenby's
efforts to write it all down
intelligently, offered an inter-
esting insight into the crea-
tive world of a composer, made
even more moving through the
particular circumstances of the
case. The film was a model
of historical accuracy and good
taste and — as is customary
with the BBC — scenario,
period background and acting
were superb.

Visible strain

Immediately after this, our
Jerusalem duo-pianists, Edon
and Tamir, were on the screen,
in an apparently pretty old
BBC presentation. They played
the rather insignificant Bescho-
ven Variations by Saint-Saens
and "Scaramouche" by Mil-
haud. The sound was dry, and
the camera moved from part-
ner to partner, from hand to
hand, with little variation and
hardly any innovative angles.
The strain visible on the faces
of the two pianists detracted
from, rather than adding to,
the enjoyment of their perfor-
mance.

The next day (September 6),
the scheduled Mozart Concerto
for two pianos, with Ashke-
nazi and Barenboim, was post-
poned — is Mozart too light
for a day of mourning? — and
three other musical items
were screened instead. Jacque-
line du Pre played one of
Mendelssohn's "Songs Without
Words" with no sweeping ex-
cursions of the camera "im-
proving" on the beautiful play-
ing. Jacqueline's lively perfor-
mance, her body swaying in
rhythm with the music, had so
much movement of its own
that the virtually "straight"
picture of her on the platform
provided us with all we need
from TV.

This was followed by Yosi
Engel's "Adagio Misterioso,"
played by the Israel Broad-
casting Orchestra under Yuri
Aronovitch at the Mt. Scopus
amphitheatre. And here I
found something different and
positive in presentation. Be-
sides showing, of course, the
solo violinist and cellist when-
ever they had the lead, the
swaying eye of the camera, al-
lowing us to enjoy the spec-
tacular view of the Judean De-



"If the camera is kept trained exclusively on the artists it makes
for dullness; if it moves around too much it..." (Rubinger)



sert beyond the stage, added
a new dimension to the pro-
gramme. But I must say that
the orchestra dressed up in
formal black, with tails for the
conductor, in the bright sun-
shine of a hot summer day
in the open air, seemed a bit
incongruous!

Cliche shots

The final item was a Euro-
vision film of Pinhas Zuckerman
playing the Mendelssohn
Violin Concerto with the Israel
Philharmonic, conducted by Zu-
bin Mehta, at its concert in
Lucerne during last year's
tour. We got the usual shots
of solo instruments in the
orchestra which have become
such a cliche that they get on
our nerves. There were some
interesting shots of soloist and
conductor although the close-
ups of Zuckerman sweating
profusely, with the camera as-
siduously trained on every drop
of perspiration, were more
than a little distracting. Show-
ing his fingers running over
the board so nimbly has its
points, but "Pinky" has such
an inexpressive countenance
when he is concentrating that
it didn't seem a good idea to
photograph him full face all
the time.

On September 7 we had
Leonard Bernstein with part
of his "Chichester Psalms"
and Yitzhak Perlman playing
the Ben-Haim Violin Concerto,
also with Bernstein and the
I.P.O. In the former, the shots
of the boy soloist and Ber-
stein acting his music were
fine; for the rest, the con-
tribution of the cameramen
was limited to some general
views of choir and orchestra,
with an occasional glimpse of
the front rows of the audi-
ence in attitudes of rapt
attention. Yitzhak Perlman —

in contrast to his friend Pin-
has — has a most mobile
and expressive face, and close-
up shots added positively to
the enjoyment of his playing.

OBVIOUSLY, it is more
difficult to film serious
music than music of a light,
entertaining character. Tricks
— double takes, mirror effects,
and the like — are inadmis-
sible. If the camera is kept
trained exclusively on the ar-
tists, it makes for dullness; if
it moves around too much, it
impedes concentration on the
music. To show the instru-
ments during their solo pas-
sages has educational value —
but how often and for how
long can this be done? More
telling shots of the audience
may be entertaining; close-
ups of the conductor — per-
haps we should say of some
conductors — and soloists
(fingers, bowing, facial ex-
pressions) are interesting and
may even disclose details help-
ful for a better understand-
ing of the performer's attitude
and art.

An imaginative producer
may well take us right away
from the concert-hall from time
to time (one's thoughts, after
all, do that quite often when
one is listening to music) and
venture into fantasy or bor-
row from other disciplines.
Pieces like "Scaramouche" sug-
gest an association with gro-
tesque dancing or caricatures;
others may recall cloud for-
mations, a rolling sea, or ab-
stract designs. Here, of course,
there is a danger of excursions
into multi-media, with
the music becoming mere il-
lustration, and it needs a gift-
ed producer to apply good
ideas sparingly and with taste.
Each piece of music should
be approached individually and
the visual component should
be planned accordingly. But
this needs time and time costs
money; and it takes good
crews and endless patience to
put a piece of good planning
into practice and make the
potentialities of television
serve the music and not the
other way round.

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WHAT'S ON

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ALL WEEK IN JERUSALEM
Israel Museum:
Sun, Mon, Wed, Thurs, 10 a.m.-5 p.m.;
Tues, Thurs, of the Book, 10 a.m.-10 p.m.;
Tues, Thurs, 10 a.m.-10 p.m.;
Fri, Sat, 10 a.m.-2 p.m.

Exhibitions:
From Landscape to Abstraction and from Abstraction to Nature (Sperius Hall) from Oct. 10, 1972.
M.C. Escher's Graphic Work (Cohen Hall)
Creative Works by Children and Games (Youth Wing), Puppets (Youth Wing).
Artists' Books (in hon. of the International Book Year) (Library Hall). Tomb offerings from Gezer (Rookefeller Halls).

Special Exhibit: Bronze mirror and trident from a tomb near the Persian Garden in Acre, 14th century B.C.E.

Conducted Tours:
Hadasah Tours: By appointment only, Tel. 3824, Jerusalem.
1. Tour of Hadasah Projects in Jerusalem, 8.30 a.m. Straus Health Centre, 24 Rehov Straus, 11.30 a.m. or 2.30 p.m. towards transportation and refreshments.
2. Medical Centre Only, includes visit to Chagall windows, exclusive Audio-Visual Presentation of the "Hadasah Story" at 9.30 a.m., 11 a.m., 12.15 p.m. and 3 p.m. Kennedy Theatre and Information Centre, Medical Centre, No charge. Sun 10 and 27.

Boys Town Jerusalem (Kiryat Nof). Bayit Vegan. Daily tours (except Shabbat). Tel. 521212.

Hebrew University: There will be no tours today of the University campus at Givat Ram and Mount Scopus.

Tourists and visitors come and see the General Israel Orphan's Home of Girls, Jerusalem, and its manifold activities and impressive modern building. Free guided tours weekdays between 10-1. Bus No. 4, Kiryat Moche, Tel. 523291.

New Israel Films:
Latest Israel films screened weekdays at 12 noon at Keren Hayesod Hall, Jewish Agency Building, Jerusalem. Admission free.

Jerusalem Biblical Zoo, Schneller Wood, Ramat. Tel. 3829, 7.30 a.m.-2.30 p.m. "A Stone in David's Tower" - Sound and Light Show in Jerusalem. Text: Talmud Haasarah. Directed by Pierre Arnaud and Aaron Ador. Music: Ronan Sheriff. Every evening except Friday, 7.30 p.m. in Hebrew; 8.45 p.m. in English. 10 p.m. added show in English on Mon, Tues, Wed, and Sat. evenings; 10 p.m. in French on Sun, and Thurs. evenings only. Tickets: Jerusalem agencies and Citadel evening box office. Please come dressed warmly.

TEL AVIV
Tel Aviv Museum, Sdorot Shaul Hamlech. Opening of a new exhibition: Creative Youth at the Tel Aviv Museum (Helena Rubinstein Pavilion, 6 Rehov Turan).

Other exhibitions: Hall No. 3: Picasso - 200 Graphic Works. The Museum Collections: Israeli Painting and Sculpture (Meyerhoff Hall), Impressionism, Expressionism and the School of Paris (Jaglom Hall), Cubism, Dada, Surrealism and Abstract Art (Zucks Hall), Kinetic Art (Zucks Hall). Hours: Sun, Mon, Wed, Thurs, 10 a.m.-1 p.m., 4 p.m.-7 p.m.; Fri, 10 a.m.-3 p.m.; Sat, 7 p.m.-11 p.m. Free guided tours in English at 11.30 a.m.

Museum Ha'Avot: Ramat Aviv, (1) Glass Museum; (2) Kadmán Numismatic Museum; (3) Ceramic Museum; (4) Museum of Ethnography and Folklore; (5) Museum of Science and Technology; (6) Tel Qasile Excavation, Wed., 10 a.m.-5 p.m.; Sun, Mon, Tues, Thurs, 10 a.m.-5 p.m.; Fri, 10 a.m.-1 p.m.; Sat, 10 a.m.-5 p.m. (7) Museum for the History of Tel Aviv; (8) Alpha; (9) Museum of Science through Time - 9 a.m.-5 p.m. Fri. - 9 a.m.-1 p.m. Sat. - closed. 10 Mirin Shimon, Sdorot (8) Museum of Antiquities of Tel Aviv-Yafo, Mon, Tues, 10 a.m.-5 p.m.; Fri, 10 a.m.-1 p.m.

Conducted Tours:
The Israel National Opera
1 Allenby Road
Tel Aviv, Tel. 5222
Saturday, October 7
Das Dreimäderlhaus
Tel Aviv, 8.30 p.m.

solem, Holt Elzhara, Rehov Elazar Haim, Tel. 3181; Hafia, Community Centre, 14 Rehov Zahal, Kiryat Eliazar, Tel. 62564.

Misrah Women's Organizations of America and Canada, 18-18 Rehov Dov Hos, Tel Aviv, call Tel. 23257, 23106; Jerusalem, 22204, 53108; Hafia, 51629; Herzliya, 3171.

Canadian Hadasah-WIZO Office, 116 Hayarkon, Tel. 32760, 8 a.m.-2 p.m. Wizo Club, 116 Rehov Hayarkon, Tel. 21293, 8 a.m.-2 p.m. Hadasah Club, 80 Rehov Hayarkon, Tel. 50039.

Women's League for Israel, 37 King George, Tel Aviv. Conducted tours of the Holy Land, please call: Tel Aviv - Tel. 219 180, Jerusalem - Tel. 35810, Netanya - 23592, Hafia - 609177.

HAIFA
Hadasah Club, Youth Aliya office, 209 Rehov Haingolim, Tel. 4216, 6476. Goldmann Art Gallery, 80 Sdorot Haim, Exhibition of Lithographs by Max Ernst. Open daily: 10.00 a.m.-1 p.m., 4-7 p.m., 8-10 p.m. Saturday: 9-11.30 a.m. Hafi Nathaniel, Central Corridor, retrospective exhibition of the artist, Modi Kandel. Open daily 6-10 p.m.

SATURDAY - JERUSALEM
Organ Music by Philip Rogers every Saturday at 11.30 a.m. Y.M.C.A. Auditorium, Public Welcome.
Melava Malka, 8.30 p.m. at Hechal Shalom, 88 Rehov King George.

National Religious Women's Organization: Misrah and Misrah Women's Organizations, 166 Ibn Gvirol, Tel Aviv, Call - Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Mostaf Hapalot - Pioneer Women: Courtesy tours Sunday through Thursday 9 a.m. Tel Aviv, Hadasah Bldg., 14 Rehov Shoron, Tel. 28111; Jerusalem, 30620, 35282.

Tea and Coffee: October 10, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 11, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 12, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 13, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 14, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 15, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 16, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 17, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 18, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

Tea and Coffee: October 19, 11.30 a.m. Tel Aviv, 44121, 78942; Jerusalem, 30620, 35282.

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a recital with Esther Ofarim

In the programme "New and Old as well" accompanied by a 7-piece orchestra conducted by Eddy Shapirovitz



For residents of Tel Aviv and vicinity - Mann Auditorium
Sunday, October 8, 1972 at 8.30 p.m.
Saturday, October 14, 1972 at 8.30 p.m.
Tickets: Rococo, Tel. 232683 and other agencies
Organizations and Institutions, Rococo, Tel. 248324

Jerusalem: Hiyasol Ha'omra, tomorrow, Saturday, October 7 at 8.30 p.m. Tickets: Chahna and other agencies
Ayelet Hashahar: Yad Lohabin Velameginim Hall, Monday, October 9 at 9 p.m. SOLD OUT

Haifa: Sharit, Wednesday, October 11 at 8.30 p.m. Tickets: Garber and other agencies
Beerseba: Keren, Friday, October 13 at 9 p.m. Tickets: Hanaava Agency

the israel museum, jerusalem
THIS WEEK AT THE MUSEUM

VISITING HOURS
Sun, Mon, Wed, 10 a.m. - 6 p.m.
Thurs, Tues, 10 a.m. - 10 p.m.
Shrine of the Book 4 p.m. - 10 p.m.
Rookefeller Museum 10 a.m. - 6 p.m.
Fri, Sat, 10 a.m. - 2 p.m.

French Film Festival
Sunday, October 8, 1972 4.15 p.m.
6.30 p.m.
8.45 p.m.

Tuesday, October 10, 1972
4.15 p.m.
6.30 p.m.
8.45 p.m.

Tickets for movies: at Museum box office: Thurs, Fri, Sun, for Sun. performance
Mon, Tues, for Tuesday performance
at Le'an Ha'erev ticket office: Advance sale for all performances

EXHIBITIONS
From Landscape to Abstraction and from Abstraction to Nature (Sperius Hall) from Oct. 10, 1972
M.C. Escher's Graphic Work (Cohen Hall)
Artists' Books (in hon. of the International Book Year) (Library Hall)
Creative Works by Children and Games (Youth Wing)
Puppets (Youth Wing)
Tomb Offerings from Gezer (Rookefeller Halls)

SPECIAL EXHIBIT
Bronze mirror and trident from a tomb near the Persian Garden in Acre, 14th Cent. B.C.E.

YOUTH WING
Registration of adults for 1972/73
Sun, Mon, Wed, Thurs, 10-12 a.m.; 2-4 p.m., in the Youth Wing.
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During October and November: day-long and two-day (weekend) encounters groups and Gestalt therapy groups.
For details: Tivyon Growth Centre, P.O. Box 2274, Kfar Shmaryahu (Herzliya) Tel. 002-80768.

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Bacon-wrapped Giant Rib and Club Bump Steaks.
Super-Hawaiian and Black Angus mixed Grills.
Shrimp/Prawns, deep-fried in batter or grilled.
Special Big Boy Burger Bar Sandwiches, including our Giant Big Boy Spanish Burger and many more originals.

All served with French fries, salads and our special Fizi-Fizi and other tangy spices.

Opening October --- Black Angus, Ramat Aviv.
Black Angus, Kfar Shmaryahu.
35 REHOV SOKOLOV, RAMAT HASHARON

MUSEUM HAARETZ TEL AVIV
RAMAT AVIV
GLASS MUSEUM
KADMAN NUMISMATIC MUSEUM
CERAMIC MUSEUM
MUSEUM OF ETHNOGRAPHY AND FOLKLORE
MUSEUM OF SCIENCE AND TECHNOLOGY
TEL QASILE EXCAVATIONS
NECHUSITAN PAVILION-TIMNA EXCAVATIONS
ALPHABET MUSEUM.

visiting hours: Sun, Mon, Tues, Thurs, 10 a.m. - 5 p.m.
Wed, 10 a.m. - 8 p.m.
Fri, 10 a.m. - 1 p.m.
Saturday and holidays: 10 a.m. - 2 p.m.

LASKY PLANETARIUM
Daily presentation at 11.30 a.m., Tues, also at 7.15 p.m.
Closed on Saturday and holidays
YAFO, 10 Rehov Mitzrat Shlomo
MUSEUM OF ANTIQUITIES TEL AVIV-YAFO
Visiting hours: Daily 9 a.m. - 2 p.m.
Wed, 9 a.m. - 1 p.m.; 4 - 7 p.m.
Fri, 9 a.m. - 1 p.m.
Closed on Saturday and holidays
TEMPORARY EXHIBITIONS:
Museum of Science and Technology: Lobby of Glass Museum Painting and Sculpture on glass
Museum of Antiquities Tel Aviv-Yafo
Sdorot Archaeological finds of Tel Aviv-Yafo
Kadmán Numismatic Museum: Primitive Money - Museum of Ceramics
Ceramic exhibition by Gede Mayer, Ben Hashofel
Museum of Ethnography and Folklore
FESTIVALS OF THE MUSEUM
Excavations of Tel-Qasile are closed.

django ENGLISH REPERTORY THEATRE PRESENTS:
Leonard Meltz's
BIRDBARLEY

First time in Israel
DINNER THEATRE
STARRING: MARGALIT DAGAN
JAMES WENNER
Directed by: Dennis Mardonn
Tickets available at
DJANGO Jerusalem, Tel. 22468

MONDAY, October 9
TUESDAY, October 11
show 8.30 p.m. IL5.50/1.50 (students)
dinner served from 6.30-8.00 p.m.

COMBINATION DINNER AND THEATRE 11.30-10.30
Please call for reservations
Rehov Harav Agan, off 16 Rehov Jaffa and Rehov Harav Kook.

The Acting School
of
THE INTERNATIONAL INTERART THEATRE IN JERUSALEM
announces its fall semester of classes beginning October 16
Tel. 02-54247, Jerusalem, for appointment.
Schedules to be arranged.

BLACK ANGUS STEAK HOUSE
RAMAT HASHARON
ENJOY OUR SPECIALITIES - WE LEAD OTHERS FOLLOW

Successful "T" Bone Steaks.
Bacon-wrapped Giant Rib and Club Bump Steaks.
Super-Hawaiian and Black Angus mixed Grills.
Shrimp/Prawns, deep-fried in batter or grilled.
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This week at the Tel Aviv Museum

THE NEW BUILDING (27-29 Sd. Shaul Hamlech, Tel. 257381)
EXHIBITIONS (Picasso (Hall No. 3))

THE MUSEUM COLLECTIONS
Israeli Painting and Sculpture (Meyerhoff Hall), Impressionism, Expressionism and the School of Paris (Jaglom Hall), Cubism, Dada, Surrealism and Abstract Art (Zucks Hall), Kinetic Art (Haft Hall).

GUIDED TOURS
English, Sunday to Friday at 11.30 a.m.

LIBRARY: The Helena Rubinstein Art Library is open Sunday-Thursday, 10 a.m.-1 p.m., 4-7 p.m. (New Building).

FILM Tuesday, October 10 7.15 p.m. 8.15 p.m.
La traversée de Paris (Acros Paris), France 1950.
Director: Claude Autant-Lara With: Jean Gabin, Bourvil (French spoken, Hebrew/English trans.)

CONCERT Saturday, October 7, 8.30 p.m.
Uzi Wisel - Cello, Pinna Salzman - Piano.
Sonata evening: Brahms Op. 38 and Op. 89, Debussy.
The concerts are organized in cooperation with the Culture Youth and Sports Department of the Tel Aviv Municipality.

TICKETS FOR ALL EVENTS
Tickets for all events available at the New Building. For concerts - also at "Union," 118 Rehov Dizengoff.

THE HELENA RUBINSTEIN PAVILION
6 Rehov Turan, Tel. 287196.

NEW EXHIBITIONS
Creative Youth at the Tel Aviv Museum
VISITING HOURS (both buildings)
Sunday, Monday, Wednesday, Thursday:
10 a.m.-1 p.m., 4 p.m.-7 p.m.
Tuesday: 10 a.m.-1 p.m., 4 p.m.-10 p.m.
Friday: 10 a.m.-2 p.m.; Saturday: 7 p.m.-11 p.m.

Inbal Dance Theatre
NIMROD AND THE COAT

Choreography: Rina Sharoff
Music: Albert Plamento
Sets: David Sharif
NEWSPAPER CRITICS
"A high-quality, refreshing, enjoyable performance"
Nahman Ben-Ari, Ma'ariv
"The excerpt was opened by a dance of extraordinary beauty"
Giara Manor, Al Hamishmar
"The complicated roles are executed vibrantly"
Dora Sowden, Yediot Ahronot

JERUSALEM "KHAN" Wednesdays, 8.30 p.m.
Special Programme for Tourists

TEL AVIV "BEIT ARLOZOROV" (Ohe)
Mon. Oct. 9, 8.30 • Mon. Oct. 23, 8.30 •
Mon. Oct. 30, 8.30

CAESAREA
Tues. Oct. 10 - sold out
I.D.F. Mon., Oct. 18

BEITAN AHARON
Tues. Oct. 17 - sold out
I.D.F.

CAESAREA
Tues. Oct. 10 - sold out
I.D.F. Mon., Oct. 18

BEITAN AHARON
Tues. Oct. 17 - sold out
I.D.F.

Jel Aviv Cinemas

Commencing Saturday, October 7, at 7.15 p.m. and 9.30 p.m.
Weekdays at 4.30, 7.15, 9.30 p.m.
See times of performance of individual cinemas

ALLENBY Tel. 57820 5th week
Sat. Night 7.00 - 9.15
Weekdays 4.30 - 8.45

"BRAVO, BRANDO'S GODFATHER"
A TRULY EPIC FILM IN THE BEST CLASSIC SENSE OF THE WORD!
-ABC-TV-



A Hal Wallis Production
Cary Grant
Redgrave - Jackson
Maggie Smith
Queen of Scots

The Godfather
Adults only

BEN YEHUDA Tel. 228409
3rd week
The charming comedy of the modern cinema
IL TRAPIANTO
Adults only
4.30, 7.15, 9.30

John Schlesinger's Film
"Sunday Bloody Sunday"
Glenda Peter Jackson Finch Murray Head

CINERAMA
3rd week
7.15, 9.30
Shaff's Big Score
M.G.M. Noah Films
in colour - wide screen
CHEN Tel. 282288
3rd week
Sat. night, 6.00 - 9.15
No complimentary tickets or reduction for this film
Weekdays: 4.30 - 8.45
MARLON BRANDO

The Godfather
Adults only

ORITERMON Tel. 57952
2nd week
EUGENE LEROY
CROSS CURRENT
7.30, 9.30

MOGRABI Tel. 58881
ISRAEL PREMIERE
6.45, 8.30
ROD STEIGER
JAMES COBURN
FISTFUL OF DYNAMITE
by the master of adventure
SERGIO LEONE
United Artists Colour

EDEN Tel. 57450
3rd week
RAJANDRA KUMAR
MALA SINA
GEET
4, 6.30, 9

OPHIR Tel. 618821
2nd week
THE MAN WITH THE GUNSIGHT EYES IS BACK!
LEE VAN CLEEF
"RETURN OF SABATA"
4.30, 7.15, 9.30

ESTHER Tel. 226010
3rd week
DUD SPENCER
TERENCE HILL
They Still Call Me Trinity
4.30, 7.15, 9.30

GORDON Tel. 244878
30th week
THE GARDEN OF THE FINZI CONTINI
The film by VITTORIO DE SICA
The best film of 1972
Sat 7.30, 9.30

DAN-RIVIERA Tel. 55851
EAST OF JAVA
MANMILLAN SCHNELL
DWAYNE HENDE
10, 12, 2, 4, 7.30, 9.30
Tel Aviv, 8.30 p.m.

RAMAT AVIV Tel. 412761
7.15, 9.30
ANNA KARENINA
Wed matinee 4.30
TOM THUMB
ZAMIR Tel. 57455
VERONICA VALDEZ
THE PANTHERS OF HONG KONG
Dally from 9.30 a.m. and at 5.30, 7.30, 9.30

BARBRA STREISAND
RYAN O'NEAL
"WHAT'S UP DOC?"
4.30, 7.15, 9.30

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Dally from 9.30 a.m. and at 5.30, 7.30, 9.30

Jerusalem Cinemas

Commencing Saturday, October 7, at 7.00 p.m. and 9.00 p.m.
Weekdays: 4.30, 7.00 and 9.00 p.m.

ARNON Tel. 224829
5th and last week
From Friday at 3 p.m.
Saturday: 6.50 and 9.10
Weekdays: 4.00, 6.50, and 9.10

ONE DAY IN THE LIFE OF IVAN DENISOVICH
Starring TOM CURTNEY
Colour

CHEN Tel. 222055
3rd week
TERENCE HILL
in
They Still Call Me Trinity

EDEN Tel. 223829
5th week
Saturday: 6.30 and 9.30 p.m.
Weekdays: 4.30 and 8.00 p.m.

THE GODFATHER
with MARLON BRANDO
EDISON Tel. 224056
A great Western adventure
THE BAD MAN ON THE HORSE
with JOHN GARRO
Colour

JERUSALEM Tel. 26007
JANE FONDA
DONALD SUTHERLAND
KLUTE

ORION Tel. 222014
3rd week
BARBARA STREISAND
and
RYAN O'NEAL
in colour
WHAT'S UP DOC?

ORNA Tel. 224785
The total expression of love!
THE TOUCH
with ELLIOTT GOLLUB
HILLI ANDERSON
MAX VON SYDOW
Colour - For Adults Only

RON Tel. 284704
From Friday at 3 p.m.
The exciting sequel of the daring detective
SHAFT'S BIG SCORE

SEMADAR Tel. 39742
Perf. at 7.00 p.m. 9.15 p.m.
KES

ATZMON Tel. 668003
Again a big success
THEY STILL CALL ME TRINITY
Starring TERENCE HILL
HILLI ANDERSON
MAX VON SYDOW
Technicolor

BET ROTHSCHILD
M. Carmel - Tel. 52749
A very amusing film
winner of 1972 Academy Award
The Garden of Finzi-Contini
with HELMUT BERGER,
DOMINIQUE SANDA
in colour
Two evening perfs. at 7, 8.15

OHEN Tel. 666272
HUGO TINAGHI
FRANCESCO ROMANA
in a delightful comedy
THE MAN WHO CAME TO COFFEE
in colour for adults only
MORIAH Tel. 242477
A Crime Comedy
Starring ANNA JOFFE
PETER BALDWIN
STORY OF A CRIME
in colour
Perfs at 6.45, 9.00

SHAVIT Tel. 58545
A film full of tension
PENDULUM
Starring GEORGE PEPPARD
Perfs all week at 8.35, 9.00

RAMAT YAN Cinemas
ARNON Tel. 720706
7.15, 9.30
SIGON BIRI
ANITA ALVINA
FRIENDS
Matinee at 4
The Heroic Horsemen

HADAR Tel. 728822
4.00, 7.15, 9.30
SKYJACKED
CHARLTON HESTON
YVETTE MINIKOV
M.G.M. in colour

LILI Ramat Gan
7.15, 9.30
THE HOT ROCK
GEORGE REGAL
ROBERT REDFORD

RAMA 721012
From Saturday, all week at 7.15, 9.30
Terror awaits for you in every room
THE HOUSE THAT DRIPPED BLOOD
Starring the top pop singers
BOB DYLAN
GEORGE HARRISON
RINGO STARR
ZAFON Tel. 446085
4.30, 7.15, 9.30
JACKO AND THE DOLLS
The Israeli film

Haifa Cinemas

Commencing Saturday, October 7, at 7.00 p.m. and 9.00 p.m.
Dally at 7.00 and 9.00 p.m.
Matinee at 4.00 p.m.

AMPHITHEATRE Tel. 664018
3rd week
CLAUDY LIDI's
most entertaining and enjoyable film
Les Bidasses en Folie
No complimentary tickets

ARMON Tel. 664848
3rd week
THE GODFATHER
Based on Mario Puzo's Best Seller
with MARLON BRANDO
AL PACINO
JAMES CAAN
JAMES EARL RAY
Owing to length of film perfs.
Sunday 5.30, 8.45
Weekdays 5.00, 8.15

ORAH Tel. 664017
3rd week
WARREN BEATTY
GOLDIE HAWN
in
RICHARD BROOKS'
well known film
THE HEIST
in colour
For adults only

ORION Tel. 528398
A great sexy film
with love and action
THE DESERTER AND LOVE
Six nonstop perfs
from Friday

ORLY Tel. 81868
One minute from Carriac station
7th week
VITTORIO DE SICA's
Best film
Winner of 1972 Academy Award
The Garden of Finzi-Contini
with HELMUT BERGER,
DOMINIQUE SANDA
in colour
Two evening perfs. at 7, 8.15

PEER Tel. 662352
After its great success at Cinemas, Tel Aviv
a film of breathtaking suspense
THE GROUNDSTAR CONSPIRACY
with GEORGE PEPPARD
MICHAEL SARAZIN
in colour

RON Tel. 689060
3rd week
The greatest success of the year
A screwball comedy
WHAT'S UP DOC?
Starring BARBARA STREISAND
RYAN O'NEAL
in Technicolor

RAMAT YAN Cinemas
ARNON Tel. 720706
7.15, 9.30
SIGON BIRI
ANITA ALVINA
FRIENDS
Matinee at 4
The Heroic Horsemen

HADAR Tel. 728822
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RINGO STARR
ZAFON Tel. 446085
4.30, 7.15, 9.30
JACKO AND THE DOLLS
The Israeli film

RAMAT GAN Tel. 724504
I am Gummy, Big. Drake
I'll make a U.S. Marine
out of you
TRIBES
BARI HOLLIMAN

ORDEA Tel. 721720
7.15, 9.30
2nd week
"Cat O'Nine Tails"
OASIS 3rd week
Puppet On a Chain
Adults only 7.15, 9.30
Sat. at 4:
SUPER ARJIS

HERZLIYA
DAVID Tel. 984081
7.00, 9.15
THE GO-BETWEEN
Tue. are no performance
8.30 p.m. - Yiddish Theatre

PETAH TIHVA
SHALOM Tel. 617480
Sat. Mat. at 4:
except Thurs.
7.15 and 9.15 only
CHURCHILL'S LIONS
with RICHARD HARRISON
ELIAS KISSIT
Matinee all week at 2.30
THE LOST HONEYMOON
LAUREL & HARDY

The POSTER

Theatre

THE AGES OF MAN (Zavia) - Ily Gorky, in his one-man show, traces man's progress from childhood to senescence in reverse. Material comes from many sources, mainly pop-poets and his performance, though expert, is living. KAFAR SABA (Heb) Fri. 8.30.

ANNE FRANK (Theatre for Children and Youth) - A fine performance of the famous play about the Jewish girl who lost her life and perished in the Nazi inferno leaving behind a great diary. KAFAR SABA (Heb) Fri. 8.30.

BARCELOR FLAT - (Nathan Gilboa and the Likah Theatre) - An adaptation of an old Neil Simon play (Come Blow Your Horn) billed as "an Israeli comedy". The story of a playboy and his would-be playboy brother is presented in a vulgar manner by a poor cast of a vulgar director. NEVE SHANAN (Amami) Fri. 8.30. JERUSALEM (Municipal Theatre) 8.30 p.m. REP SHENKEL (Zion) Mon. 7.30 p.m. Tues. 10 a.m. EMEK YOFARDEN (Kibbutz Sassa) Wed. 10.50 a.m. GIVAT HAIM (Heb) Thurs. 8.30.

BIRDWATCH (Hijano) - The Jerusalem musical-drama offers its guest a top civilized evening of dinner and stage performance. The play concerns a girl who is wholly dominated by her mother and does something drastic about it. (See review), Mon. and Tues.

BOUTIQUE OF LIER (Little Theatre) - A low sort of show about a fellow named Alberto married to a girl with a rich lover named Brodsky. The laughs are produced mainly by the chief character's use of Spanish expressions and words. GIVATAYIN (Heb) Sat. 8.00. EMEK YOFARDEN (Kibbutz Sassa) Sat. 8.00. KAFAR SABA (Heb) Mon. 8.30. APOLLO (Tel Aviv) Tues. 8.30. JAFFA (Alhambra) Thurs. 8.30.

BRIDAL CANOPY (Habimah) - N.Y. Joseph's epic novel about the Yiddish Jew's use of his wits and his adventures through Galicia towns brought to the stage by F. 8.00. TEL AVIV (Heb) Thurs. 9.00. (See review) Sun. 8.00. TEL AVIV (Heb) Thurs. 9.00.

CIROSEL 2 (Yuvai) - TEL AVIV (Heb) Fri. midnight. SDELOT Wed. 8.30.

A DOG'S TESTAMENT (Habimah) - A charming Brazilian comedy in which the witness has a good laugh at the expense of the Cuban. Delightfully founded with two left feet in this and adaptation of a silly farce, amateurlly directed and acted, proving that things can get as bad in the Negro as they are in Tel Aviv. ARAD (Heb) Thurs. Fri. 8.00. HERZLIYA (Heb) Thurs. Fri. 8.00. MUNA (Merlan) Kibbutz, Thurs. 8.30. TEL TIRVA (Shalom) Thurs. 8.30.

END OF DAYS (Habimah) - An adaptation of the novel by Isaac set in the period of Shabbetai Zvi, the "false Messiah" (See review), TEL AVIV (Habimah) Sun.

HERTZ (Haifa Experimental) - A very sad play which causes almost universal laughter in the audience. Hanoch Levin (Queen of the Bath) wrote a really satirical and very compassionate play about underdogs and underdogs. It is full justice. TEL AVIV (Cameri) Sat. Sun. ARMY Thurs.

LADY OF THE CAMELIAR (Bimot) - The greatest tear-jerker before Lot's Wife. A new adaptation which wraps up old sentimentalism in modernistic packaging. Olla Almagor as the unceasingly weeping woman who dies broke and alone. (See review) her tale elsewhere.

NAAN (Amphitheatre) Fri. 9.00. HAIFA (Municipal Theatre) Mon. 8.30. NAHARIYAH (Heb) Tues. 8.00. YIFAT Wed. 8.15. PARDUSS (Heb) Thurs. 8.15. THE LITTLE ANGEL (Municipal Theatre) (Savoy) Fri. 8 p.m. AVELT HANSHAR (Yad Yehoshua) Sun. 8.00. TEL AVIV (Heb) Tues. 8 p.m. HAIFA (Shalom) Wed. 8 p.m. JERUSALEM (Municipal Theatre) 8.30 p.m. MORRIS GABAYANA (Popular Theatre) - HAIFA (Ora) Fri. 8.00. TEL AVIV (Heb) Thurs. Fri. 8.00. TEL AVIV (Heb) Thurs. Fri. 8.00. JAFFA (Alhambra) Tues. 8.00. SHIKHON (Rafel) Wed. 8.00.

MY MOTHER THE GENERAL (The Young Theatre) - The current Israeli "hit" mostly belly-laugh. HAIFA (Heb) Fri. 8.00. KIRYAT YAM (Mizra) Sat. 8.15. ARMY Mon. KIRYAT GAT (Heb) Thurs. 8.30. KAFAR HAYASAR (Heb) Thurs. 8.30. ZICHRON YAAKOV (Shomron) Thurs. 8.45.

LUZZENTE (Teatva) - Two one-acters by a 18th-century Italian comedy writer who uses the use of burlesque peasant wit and the use of burlesque peasant wit. Imaginatively directed by Edna Sela. HAIFA (Heb) Thurs. Fri. 8.30. HANAT GAN (Heb) Thurs. Fri. 8.30.

SONGS OF NAOMI SHERER (Bimot) - HOLON (Armon) Fri. 8.00. TEL AVIV (Habimah) Sat. 8.30. EIN HAZOD ME-UDAD (Heb) Sun. 8.00. 9.00. JERUSALEM (Municipal Theatre) Tues. Wed. 8.30. ZEMACH (Amphitheatre) Thurs. 8.00.

THE STORY OF THE MISTRESS (Ugar) - The play based on the gory biblical which results in a prolonged inter-trial war is ludicrous in its pretensions, and should have never happened. (See review), HAIFA (Heb) Thurs. Fri. 8.30.

DUMMIES (TEL AVIV) - An original play written by Yosef Shalom directed by Yosef Karmon. RAMAT YOHANAN Fri. 8.00. TEL AVIV (Heb) Thurs. 9.00. TEL AVIV (Heb) Thurs. 9.00. WHAT HAPPENED TO MR. SPITZ? (Idan) - This farce shouldn't have happened to anybody. A collection of sketches which will make for a dry evening. HERZLIYA (David) Fri. AVI-HAZIT (Heb) Thurs. Fri. 8.00. TEL AVIV (Habimah) Mon. Wed. ASHOD (Ashod) Tues.

WHEN WILL YOU MARRY MY WIFE (Hebrew) - The newly-founded Hebrew Theatre starts out with two left feet in this and adaptation of a silly farce, amateurlly directed and acted, proving that things can get as bad in the Negro as they are in Tel Aviv. ARAD (Heb) Thurs. Fri. 8.00. HERZLIYA (Heb) Thurs. Fri. 8.00. MUNA (Merlan) Kibbutz, Thurs. 8.30. TEL TIRVA (Shalom) Thurs. 8.30.

Opera

The Israel National Opera presents: "The Israel National Opera" after Schubert, with Miriam Laron, S. Rochar, M. Ben-Shahar, M. Kahana, Z. Yakar, A. Liden, Judith Taler; Conductors: Archa Livan (Saturday); Verdi, "La Traviata" Monday.

Music

Sonata evening: Uzi Wiesel, cello, Pinna and Debussy. Tel Aviv Museum, Saturday.

HMARAL IS - Rimona Francis with the MIELT. Tues.

NARY QUEEN OF SCOTS - Unforgettable historical tale saved by splendid performances by Vanessa Rodgrave and Glenda Jackson.

ONE DAY IN THE LIFE OF IVAN DENISOVICH - Faithful rendition of Solzhenitsyn's great novel of human suffering.

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Michael Bat-Adam, star of the Haim Hazaz play, "The End of Days" with the author at the premiere in the Jerusalem Theatre (Mike Goldberg)